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## THE TRUTH ABOUT PATIENCE WORTH

The unbiased psychic researcher does not set up A PRIORI objectives and proceed to assemble such evidence as will support his own foregone conclusions.

Thirty-four years ago, in the month of February, there appeared from the press of Henry Holt & Co. a volume of less than three hundred pages, compiled and edited by Casper S. Yost, Sunday Editor of the St. Louis Globe-Democrat. A frank statement of fact, as Mr. Yost knew

lished fiction, poetry, art criticism and scores of interviews with celebrities, captains of industry and obscure persons with an itch for publicity. It was the policy of our newspaper to foster any enterprise favorable to the development of the "hinterland" tributary to St. Louis. Hence, when John H. Curran called on the editor, having recently been commissioned to round up imme-

So it came about that I spent an afternoon with the woman who was destined to play a part for which she had no relish. Pearl Curran was in some respects the most fascinating woman I have ever known. The only child of an elderly intellectual father and a young highly temperamental mother, she had grown to maturity with little education and absolutely no discipline.

accounting department of the National Lead Company.

It was to this town that we five, who were fated to figure in the Patience Worth story, made an exciting pilgrimage in quest of stories such as would



Emily Grant Hutchings  
The Author

them. It dealt with a stupendous mass of prose and poetry the greater part of which had been transmitted via the Ouija Board, under the hands of Pearl Pollard Curran and Emily Grant Hutchings. The book was written almost entirely from the record I had kept during two full years before Mr. Yost, William Marion Reedy or the English Department of Washington University had been taken into our confidence.

At this time I was art critic and chief feature writer, on Mr. Yost's Sunday staff. I had pub-

grants for the sparsely populated counties, he was warmly received.

"This is a story tailor-made for Emily Grant Hutchings," Mr. Yost told him. "I'll send her first to interview your wife and her father, and I may ask her to take a trip to the Ozarks for local color. The ideas you have outlined here should make a series of four or five Sunday articles."

At the age of twelve she was taken out of school because of a perennial threat of blindness. At sixteen she was sent to a convent in Arcadia, Missouri, where she gave her time and such eyesight as she could risk to vocal music and needlework. Meanwhile her parents had removed from Fort Worth, Texas, to Palmer, a small town in the Missouri lead belt, where her father had charge of the

### Medium Wins Acquittal

#### HAZEL HERREJON FOUND NOT GUILTY

Another medium in New York City has been vindicated. Her name is the Rev. Hazel Herrejon. She was arrested January 12th last and charged

with "pretending to tell fortunes" by policewoman, Gladys Polikoff.

It is the same old story.  
(Cont'd on Page 6, Col. 1)

#### By The Editor



Patience Worth  
The Spirit

attract settlers to the wide-open spaces of a backward state.

Although Jack and Pearl had been married several years, it was his first visit to the quaint mining town where swaggering swains got drunk on lemon essence and indulged in the pastime of biting off each other's ears. One critic of the Patience Worth dialect — and our contention that this was not a product of Mrs. Curran's subconscious mind—declared that this seventeenth century English was nothing more than the

(Cont'd on Page 2)

## **Patience Worth . . .**

CONTINUED FROM PAGE 1

patois of a penal colony who had "left England for England's good" some years before the Revolutionary War.

My five articles in successive Sunday editions of the *Globe-Democrat* fairly bubbled over with quotations from the conversation of the natives, as my husband made photographs to serve as illustrations, and the imposing Immigration Commissioner plied the miners with questions relating to the history and manners of the town.

Any philologist, comparing these passages of dialogue and narrative with the language that flowed from our Ouija Board would realize that there was no resemblance whatever. This contention is as stupid as



**Pearl Curran**  
*The medium*

that of the Professor of Psychology who traced the name, Patience Worth, to the fact that Pearl had spent four years of her childhood in a Texas city named Forth Worth.

How did it come about that this purely professional contact ripened swiftly into an intimacy with such far reaching consequences? Destiny! Of this I feel certain. Two years after my marriage I had a soul-shattering experience which served to change the entire course of my life.

Had I known that Pearl Pollard came of a family of mediums, I might have cultivated her friendship with the hope of adding to my scant knowledge about the world of spirit. This experience I have told in detail in my book, *WHERE DO WE GO FROM HERE?*

No hint was dropped, following my frank recital of that tremendous soul-flight, that the Pollard-Curran family knew all about Spiritualism. It was more than a year before Mrs. Pollard told me that George Cordingly, the leading Spiritualist minister of Chicago, was her brother, and that the house in which she lived on Ridge Avenue was frequently visited by Red Jacket, Rev. Cordingly's powerful Indian guide. For this reticence there was a reason.

The best mediums had been driven out of St. Louis by a drastic law banning everything that could loosely be classed as "fortune telling." This law was outlined by a Catholic priest with whom I was well acquainted, and steered through the City Council by a Catholic convert who had been my physician. It is still on the statute books and works effectively for blackmail or revenge. I have heard of no case in which it has been invoked for the punishment of charlatans, fake mediums and the cormorants who prey on grief-stricken widows.

### **Planchette Moves!**

In the neighborhood where George Cordingly had conducted his spectacular seances there were many psychics who went underground for fear of arrest. One of these gave advice on mining and investments to a few important business men. Her transmitter was the Ouija Board.

I had played with such a toy during my school days in Hannibal, but had not taken it seriously. One hot night that summer following our trip to the Ozarks, this woman sent for Pearl to help her get a message through for one of her best paying clients who was out of the city. I was invited to go along my companion explaining laughingly that of course she didn't believe in any such nonsense, but was responding only to please a neighbor.

As soon as we entered the simply furnished parlor the planchette that had stood stubbornly on the board began stumbling and whirling about until it had spelled out

## **COLUMBUS, OHIO**

Sunday, April 23, 1950

## ***Juliette Ewing Pressing***

will be the featured speaker at The Ohio Avenue Spiritualist Church, 86 South Ohio Ave., Columbus, Ohio, Sunday afternoon and evening, April 23rd. Her subject: "Spiritualism at the Cross-roads" is the result of extensive travel, study and investigation in the field of psychic science. "The philosophy and phenomena of Spiritualism," says Mrs. Pressing, "need synchronization through tolerance, understanding and discrimination."



**Rev. Whitney**

Mrs. Pressing will be introduced by the church pastor, *Rev. Ralph A. Whitney*, noted clairvoyant and trance medium.

the words, "Emily, Emily. Leonora must speak to Emily." This was not at all that was wanted, and after a few more attempts at communication we were given to understand that we need not remain. The room was hot and we were glad to go.

The "Leonora" of that brief and unwelcome message was my husband's sister who had died of tuberculosis four months after our marriage. This was a call I could not reject. The following day I went to a store where games and novelties were sold, and purchased a so-called Ouija Board.

I took it with me the next time we visited the household

where, up to this point, our contact had been purely social. Already my husband and I were calling Pearl's parents "Dad and Muz." The one member of the family who looked with favor on the "gadget" I had brought was Pearl's gentle, whimsical father. He sat beside us while we tried out the mechanism that was destined to make his unreasonable child famous.

The first message spelled out by the pointer sounded like gibberish. Dad took down the letter as I pronounced them. At this time Pearl's eyes were in serious condition, and she was unable to focus them on the board. What he recorded was:

"Jack, you ought to jack up that sexton. You're a fool to pay for perpetual care and leave all of us under a tangle of weeds."

The reference was to a family lot in a Kansas cemetery where Mr. Curran's parents, (Cont'd on Page 3, Col. 1)

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## New Book Acclaimed by Los Angeles Spiritualists

**Noted Medium Congratulates Author**



James Crenshaw (left) being congratulated by Rev. Richard Zenor (right); Thelma Zenor (center) casts admiring glance at her medium husband. All the books stacked on the table, foreground, were sold, and many more.

More than 500 copies of James Crenshaw's new book, *Telephone Between Worlds* were sold in the one evening at a pre-publication date "autograph party" in Los Angeles early in March.

The book tells the story of Richard Zenor and the profound teachings which come through his mediumship at the Agasha Temple of Wisdom — named for his principal teacher — in Los Angeles.

Meanwhile, plans were being made for a nation-wide distribution of *Telephone Between Worlds*, in which an attempt is made to answer some of the questions that have been puzzling not only many who are unfamiliar with psychic phenomena but some of the "initiated" as well.

Because of the unusual demand for the book, a second printing was planned almost immediately. The book, published for Mr. Crenshaw by Borden Publishing Company of Los Angeles, is distributed through Psychic Observer Book Shop, 10 E. 4th St., Jamestown, N. Y., price \$3.50.

### AUTOGRAPHING PARTY AT TEMPLE OF AGASHA



Part of the crowd attending the party for James Crenshaw (left center); Zenor (right center) assisting the author who autographed each book as purchased. Right foreground with four books, Blanche Crenshaw, wife of the author, who had a large and important part in the book's preparation.

Many dramatic incidents and case histories are recounted, as well as details of the new "Golden Age" promised by the Agashan teachers before the end of this century, in fact by 1965, according to the date set for the beginning of the new era of peace, prosperity and good will. Some of the evils which the world is in for in the meantime also are mentioned, however.

Foreword to the book is by Dr. Gustaf Stromberg, the internationally known astronomer. The *Psychic Observer* "scooped" the world several months ago by publishing a major part of this foreword, in which Dr. Stromberg states that science now has available a sound theory that "in principle" can account for communication with dis-carnate spirits.

### "LAWS OF OCCULTISM"

By Elbert Benjamine (C. C. Zain)

Cloth-bound, 224 pages  
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This book is essential to beginners and advanced students alike. Explains the laws and processes involved in Spiritualism, extrasensory perception, psychic phenomena and astrology. Chapter titles: "Occult data," "Astral substances," "Astral vibrations," "Doctrine of nativities," "Doctrine of mediumship," "Spiritism," "Phenomenal spiritism".

Send also for free copy of "The Church of Light Quarterly."

THE CHURCH OF LIGHT  
Los Angeles (53), California  
Dept. O., Box 1525 (P-289)

### Patience Worth . . .

CONTINUED FROM PAGE 2, COL. 4

brothers and sisters were buried. So Jack Curran, who "came to scoff, remained to pray."

It is significant that almost all the devotees of Patience Worth were captivated by some such trivial bit of purely personal evidence. The spirit entities who manifested, that fall and winter, were for the most part relatives or close friends. None of us realized that Dad was being prepared

for transition. Muz was first alarmed when one afternoon he said to her:

"Mollie, I haven't much to leave you, but I'll come back and bring you more roses than you ever grew in your Fort Worth garden." The poems we had transcribed, up to this time, dealt mainly with nature. This was two full years before we knew there was such a spirit as Patience Worth.

After her father's passing,

Pearl refused with vehemence and tears to "touch that hateful Ouija Board." Once she asked me to take it home and never mention it again. The fact had come to light that she belonged to a family of mediums, and the power that moved the planchette was hers, not mine. At this time she was making good use of her resonant mezzo-soprano voice, singing in the choir of St. Peter's and building up a class of vocal students. The Episcopal church scorned Spiritualism. To my surprise it was Jack who came to my assistance in overcoming her reluctance to let her father talk to her from beyond the grave.

We resumed our regular Monday evening sittings, at her home or mine. After dinner we spent an hour or more at the board, Muz taking down the record, while Edwin and Jack played pinochle in another room. It was my Tuesday task to make a complete transcription of all we had received, including our own questions and comments, without which much of the record was meaningless.

(Cont'd on Page 4, Col. 1)

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## The Truth About Patience Worth . . . CONTINUED FROM PAGE 3

The trio who directed our course and gave us much of the repartee consisted of "Dad, Pat and Margaret." Dad was Pearl's recently departed father, Margaret was my mother who had died in 1909. The third party was a trouble-maker from the moment of his unwelcome advent to the night of his sensational "conversation" when Muz threatened to burn the Ouija Board in order to exorcise him.

He had identified himself as a cowboy who had died with his boots on, and had claimed our indulgence because "little Johnnie Curran" had almost converted him with "the parlor organ and Sunday evening songs." He had sworn lustily when he could not remember his own name.

But he was sure Johnnie had not forgotten him. This was meaningless to Pearl and her mother, although they knew that Jack's sisters and brothers had died of tuberculosis, and that at the age of fourteen he had been sent to a ranch in Oklahoma. At that time, with the shadow of death hovering over him, he had been intensely religious.

### "Sending Station"

In one of the ranch houses there was a parlor organ, and here the boy held services, teaching the cowhands to sing and inducing some of them to pray. When one of them was shot, in a saloon brawl, he was more than likely to send for the boy-evangelist to plead for his salvation. Jack remembered two or three who had been called Pat. Perhaps this one had reason not to reveal his family connection.

After his advent the character and quality of our communications changed. Many of the best poems in Mr. Yost's book were received at this time. At the end of a sitting we were dismissed with the three initials, D.P.M., an explanation from Pearl's father that he, Pat and my mother had formed a "sending station" and that he was rounding up the unpublished works of great writers who had died unsatisfied.

Muz contended to the end of her life that it was her husband who ultimately "rounded up" Patience Worth and added her to the "clover-leaf" which our trio took as their emblem.

### Spirit Questioned

It is significant that this earlier stream of poetry dealt almost wholly with gardens. Much of it is of surpassing beauty. There is nothing archaic about it. We begged Dad to identify the authors, whose product he never for a moment claimed as his own.

He once said: "Pearl gets some of her best individual lines from Kit Marlowe. These should bring evidence. She is too familiar with Shakespeare and Walt Whitman to make their contributions mean anything. As for the others all you have to do is to read them aloud and listen for the inner proof."

Jack was a musician with a yearning for the education his poor health had denied him. My husband is a finished scholar whose entire life has been given to literary pursuits.

He and Jack worked together as a complementary whole. They acted on Dad's suggestion and among us we thought we had identified Wordsworth,

Jean Ingelow, Shelley, Hartley Coleridge, Branwell and Emily Bronte, Macaulay and Charles Dickens. After a full year of study Jack said to me:

"You're planning to put this into a book. Why don't you get your editor to launch it for you? He knows a good story when he sees one. Take him some of the stuff and let him read it." I acted on the suggestion, but Mr. Yost only laughed at me. No reputable newspaper would print such a yarn.

Now that it is all in the past, I feel certain that Dad Pollard took the situation in his capable hands. One night soon thereafter we were mystified by a different action of the planchette and the declaration: "Many moons ago I lived, Patience Worth my name. If thou shalt live then so shall I. I bake my bread by thy hearth. Let the tabbie drowse and blink her wisdom to the fire-log." We plied the visitor with questions, that night and at subsequent sittings. My patience — of which she had little—and such tact as I, an experienced interviewer, could muster, we elicited the definite information that she was of Scotch-English ancestry, that at the age of sixteen she had fled to the Colonies, after the execution of Charles I, because her people were Royalists, that she had lived in Concord, had been captured by Indians and after years of captivity had escaped "to the great town of Boston in the county of Maine."

### In 1639

This last statement called for historic research. None of us happened to know that the charter of the "Maine-land" had been granted by Charles I in 1639, and that it took in most of the New England states. Much of what Patience told us was highly evidential.

After her fourth or fifth visit Muz challenged her: "Have you been added to our clover-leaf?" to which she replied: "The stem perchance." The only date she gave us, then or thereafter while I was connected with the work, (Cont'd on Page 5, Col. 1)

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## PSYCHIC OBSERVER

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## Patience Worth

CONTINUED FROM PAGE 4

was 1649, the year when Cromwell took over.

The "facts" I found in Billy Rose's column, January 28, 1950, "that researchers had reported finding the record of a girl named Patience Worth who was born in Dorsetshire County, England, in 1694 that some thirty years later she migrated to the Colonies and was killed during an Indian uprising in King Philip's war," are apocryphal to say the least.

### I Use Finesse

There may be such a record in a Dorset church history, relating to another Patience Worth. With her we were never concerned. We are, however, deeply concerned with the witty, caustic seventeenth century entity who bent and almost broke Pearl Pollard to do her will. For this achievement I was largely to blame. As Muz said repeatedly: "Emily is so crazy for some evidence of survival that she'll stop at nothing."

After Patience had established herself "as the stem of our clover-leaf," I again tackled my editor. This time I used finesse. I invited Mr. and Mrs. John H. Curran and Mr. and Mrs. Casper S. Yost to my home for dinner. The men had a down-town acquaintance. Their wives had never met. Pearl came early, to help me with the finishing touches. Both couples had sat at my table many times; but this event was crucial. It must be without

flaw. I went so far as to urge my co-conspirator to "turn on the charm," for which she needed no coaching from me.

Her mother always said that Pearl could make and lose friends faster than any other human being. Before that dinner was over, a drastic change in the policy of a great metropolitan daily had been born.

The Yosts were invited to the Curran home for the following Sunday evening. Pearl and I sat at the board while the editor took down a brilliant piece of repartee and epigram intended definitely for him. He capitulated. As a first step in this policy change he took the Managing Editor for a sitting with Patience. He, too, capitulated.

It was planned that Mr. Yost should write a series of Sunday articles for the Globe-Democrat, reserving the identity of the principals in the adventure until the last. For this he asked me to lend him my meticulously kept manuscript. It did not occur to me that I was opening the way for my own exit.

### Publisher Shocked

Had I foreseen what would happen, I could not have done otherwise than comply. After six weeks the badly dog-eared and freely marked copy was returned to me, without apology. The most convincing poems had been transcribed, without reference to their setting. All of them were credited "to the magnificent intellect of Patience Worth."

Shocked almost beyond endurance, I went to William Marion Reedy, publisher of Reedy's Mirror, for which both Edwin and I had written fiction, book reviews and a variety of

## SPIRITUALIST EPISCOPAL ORDINATION



Rev. Clara S. Johnson, 3346 Third Avenue, S, Minneapolis, Minnesota, and Rev. Grace Walker Olson, 130 Nineteenth Avenue W., Duluth, Minnesota, were ordained to a ministry of Spiritualism in the *Spiritualist Episcopal Church* of Minneapolis the afternoon of March 5th, last.

Shown above are Emma Carbonetti (Rev. Johnson's sponsor), Rev. Clara S. Johnson, Rev. Grace Walker Olson, and Frances Lauletta (sponsor for Rev. Olson).

A congregation of 200 persons witnessed the ceremony of ordination, which was conducted by Rev. Robert G. Chaney, Eaton Rapids, Michigan.

literary material. I had early introduced him to the Currans and he had had many entertaining sittings at the Board. He commissioned me to write an article, telling the entire truth about the beginning and development of our "experiment in ghost writing."

This I did, for the sole purpose of clearing the record. The result was an explosion. Pearl called me up the morning after publication, charged me with having "made her the clown in a three-ringed circus," and told me she was through with the whole nauseating mess, that I had held the lash over her for four years, forcing her to sit at the board after she had grown to hate it, and that if any book was to be written about her work it would not bear my name.

### Begged Forgiveness

She had been told by a prominent psychologist that she "had a side door to her mind," and that she, not Dad, Pat, Margaret or Patience Worth deserved the credit for a stupendous literary *tour de force*.

This should have been the end of my connection with the affair. Far from it. A year went by, and Pearl was in deep trouble. She came to me, literally on her knees, and begged me to forgive her. I took her in my arms and we cried together. She announced that Patience had "whiplashed her until she was raw all over" and to punish her for having boasted that she had a side door to her mind, had stopped com-

municating on the board, and now whispered the words in her ear.

Apparently her form of mediumship had changed from the simplest type of physical to clairaudience, which was easier on the amanuensis who took down two long novels a variety of literary fragments and some three thousand poems.

### Where I Met Prince

After the resumption of our friendship I had the intense joy of sitting with her and Rosalind Day, the concert violinist who had come home from a brilliant European concert tour because of the outbreak of the first World War. With these two on the piano bench, I would write down the words of a song, as Rosalind composed the musical score, which she afterward added in musical shorthand. At no time did Patience declare in my presence that she was the actual author of either poetry or fiction.

I persisted in the belief that she was the dynamo of an ethereal sending station, as Pearl was the center of a receiving station in the earth plane. In this interpretation both Mrs. Day and Dr. Hyslop concurred with me. I had long since turned over the dilapidated manuscript of my first record to the Society for Psychical Research, possibly in self defense, certainly to preserve the facts.

In Dr. Hyslop's office I met Walter Franklin Prince, the Protestant clergyman, who is responsible for much of the (Continued on Page 8, Col. 3)

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Rev. Darling

## **Herrejon Acquitted!** . . . CONTINUED FROM PAGE 1, COL. 3

During the past number of years, other mediums have suffered the same persecution: the late Rev. Edward Lester Thorne, arrested over six times and the Rev. Marion Miller suffered the same ordeal. Both were vindicated and now this current case ended in victory for the medium.

The case for Rev. Herrejon was decided in court March 20th before City Magistrate, the Hon. Hyman Korn. The medium was charged with violation of Section No. 899, subdivision No. 3 of the code of Criminal Procedure. The lawyers for the defense counsel were: Menhem Stem, Esq. and Thomas J. Williams, Esq.

### **Tries To Discredit**

The decision of *Not Guilty* was handed down by Judge Korn and the case dismissed because of lack of evidence. The minutes of the trial, 219 typewritten pages, contained evidence in multiple according to Caron Smith, Hotel Holly, 36 Washington Square, West, New York 11, New York.

The records disclose, according to Mrs. Smith, that: "The prosecuting attorney tried to discredit Spiritualism and all it stands for," that "The original charge was at first ignored and an attack made on the legality of Rev. Herrejon's certificate and church charter"; that "Through the testimony of many reputable friends, the attack on the medium's personal character was squelched"; and

that "Policewoman Polikoff offered as 'testimony' that the medium took a 'metal tubular contraption or device (trumpet) into the bathroom and filled it with water, then proceeded down the hall and into the seance room where this contraption was placed on the floor."

### **Medium Baiting**

This trumpet was supposed to be evidence against the medium whereas any psychic researcher knows that aluminum trumpets are used in voice seances.

According to Caron Smith, policewoman Polikoff said her father had extracted a promise from her on his deathbed. This promise was something to the effect that she (Polikoff) would not marry a man with whom she was in love as he was a Catholic.

This, of course, was another type of medium baiting used by policewomen in an effort to receive an answer regarding a conjured up condition. During the trial, the prosecuting attorney demanded that Rev. Herrejon go in trance. In other words, they wanted her to demonstrate this phase of mediumship.

In response, the medium declared the prosecutor unworthy to witness a demonstration of sacred phenomena and refused. When asked whether the spirits do not sometimes lie or pretend, the medium replied: "I wish at this time to say that there are good, loving spirits

and there are also mischievous spirits, the same as you and I. On this earth, we have our disqualifications and our qualifications."

The medium could have replied: "So long as liars and pretenders are sent from this earth to the spirit world, just so long will this condition exist—in reverse: *'As above, so below.'*" . . . all of which had



**Rev. Hazel Herrejon**  
*She won her case*

nothing to do with the case being tried.

During the trial, the medium made every effort to prove to an intelligent court that there was, indeed, continuity of life. It seems strange that in this 20th century, cases of this kind have to be taken to court, but so long as unlawful and unfair attacks are made, just so long will mediums have to fight their cases.

Irrespective of the fine work

they may be doing, mediums are still subject to man-made laws. And just so long as this fortune telling law is on the books, the situation will never change and the constitutional rights of Spiritualists will ever be in jeopardy.

In order to prove the legality of Herrejon's defense, the Helen Brand Memorial Spiritualist Church was called upon to present their record books as evidence. Everything was in order and the records now show that this strong, little body of Spiritualists fought their battle to complete victory. Not only that, but they fought this battle selflessly and at their own individual expense.

Secretary Smith closed her account of the trial by saying: "This case should be of interest to all lovers of Spiritualism—especially so at Easter time when we are observing the resurrection. This is indeed the time for *hallelujah!* His Truth is marching on." (See "I Observe" column, Page 9, Col. 3).

(Editor's note: Rev. Hazel Herrejon is not only a direct-voice medium but also possesses the rare phase of mediumship known as materialization. Watch for Juliette Ewing Pressing's article that describes a materialization seance in New York City, Rev. Hazel Herrejon, the medium. The fact that the story is being printed is sufficient proof that Mrs. Pressing was satisfied with the demonstration witnessed.)

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## THE SPIRITUALIST NOTEBOOK



By  
**FRANK J. McCARTHY**

### There Is No Barrier To Success

Whenever the evil spirit of defeatism tempts you toward surrender and whispers that there are already two strikes on you, remember that even three strikes is not always out. The New York Yankees proved that in demonstrating their champion prowess in the World Series several years ago, and the axiom is just as true in daily living. Not only is there life while there is hope, but only where there is hope is there real life. Victory is never so sweet as when obtained by overcoming the biggest obstacles.

Those who know how to live always consider life as a sporting proposition and cheerfully accept the handicaps that stifle lesser people. The story behind most great deeds discloses that heroic accomplishment overcomes tremendous odds. The classic example of young, tiny David slaying the mighty Goliath with his improvised sling-shot may be someday retold to include the item that David's missile was a miniature eight ball.

#### You Are a Prisoner

If you can honestly say that you confront no obstacles in your daily meeting with Life, then you are indeed the favorite child of Fate, or, more likely, are so indolent that you do not even try to discern opportunities which are obscured by obstacles. In the latter case, you are a prisoner of your limited vision and lack of initiative, hemmed in by indolence, and circumscribed by

impediments that would be scaled speedily by the brave.

The dislocations due first to the depression of the 30's and now to the aftermath of World War II may have thrown you for a real loss. Your dreams may have been blasted, but if you once had the imagination to dream, all is not lost, for the stuff of dreams can be woven into a new and brighter pattern. The world doesn't owe anyone a living, yet it does provide all of us with an opportunity not only to gain the necessities of life but to acquire great rewards and fame, provided we dare and persevere.

#### Lasting Fame

"Nothing ventured, nothing gained" is a maxim demanding a constant companion, "If at first you don't succeed, try, try again." History is highlighted by those who followed these twin truisms. What is history but the record of nations and persons who have fought against all kinds of barriers of geography, brute force, blind ignorance, disease and rapacious greed.

The human will is the greatest force on earth. Its determination, fighting for the right, can defeat any opponent. Whether the will is that of an individual, a family or a nation, it will not meet defeat when courageously striving for a just cause.

Most of the truly great people of the world were not favored by Fate and coddled by chance. Lasting fame, enduring achievements and imperishable accomplishments vital to mankind are memorials to men and women who were heavily handicapped and still conquered.

"What Man has done, Man can do." What one man has done, an-

other can surpass. By doing all that your ability permits, and by trying constantly to increase your abilities, you too can insure a place for your name on the scroll of fame. There is nothing that can bar your way to success if your will is equal to the task.

The only handicaps that can deter you are those of your own creation. Have done with self-pity! Away with carelessness! Down with indolence! Depart from the line of least resistance, which soon deepens into a rut and quickly into a grave for your ambition. Who thinks he can, can, and usually does. The great never handicapped themselves.

Homer! Caesar! Aristotle! Blavatsky! Guttenberg! Edison!

#### What Chance For Fame?

Homer lived as a homeless, wandering bard, yet seven cities clamored for the honor of housing him at death. His imperishable epics are with us today, as vital as when first sung by the blind man from Chios, the Jovian poet. Caesar's very name was adopted into a language as a synonym for King, yet he was an ugly epileptic. We remember him as a great soldier, statesman, historian, orator and builder.

Aristotle, the great philosopher, spoke with a lisp that provoked mockery from the ignorant, yet his thinking shaped the course of man's mind—and still does.

Helena Petrovna Blavatsky, Founder of Theosophy, suffered the trials and tribulations usually associated with great spiritual teachers. Undaunted, she ventured into uncharted physical and spiritual realms to return with a matchless philosophy of wisdom. She is considered the greatest occultist of the past five hundred years!

What chance for fame did Guttenberg's contemporaries allot him? Very little, yet his invention of movable type accelerated civilization more than the combined efforts of a million teachers. Who hasn't heard of the stuttering Demosthenes and his pebbles, but his speeches still ring. Moses too stuttered, and so does the present King of England, George VI, whose addresses to his people are models of oratory.

#### Who Are Famous?

Alexander the Great, small and deformed, started his first tears when he learned there were no more worlds to conquer. Tamerlane, the great Oriental military hero, built his crippled body into that of an athletic champion and soon commanded armies that swept over all Asia.

(Continued on Page 8)

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## There is no Barrier to Success . . . CONTINUED FROM PAGE 7

Our own George Washington developed from a timid youth, ashamed of his pock-marked face, to take his place as Father of our Nation. Napoleon, whose strategic exploits are the goal of ambitious militants, was a sick and sleepless man.

His emulator, Adolf Hitler, made remarkable strides, from a prison cell to prisoner of Europe in a decade, and only the leadership of Franklin D. Roosevelt, who rose over the scourge of infantile paralysis, was able to defeat Hitler and the other jailbird, Mussolini. Stalin, too, experienced many an imprisonment within the same decade that was to see him in a star role.

### Humble Beginnings

Some may object and say that only the handicapped seem able to attain fame and that without tragic handicaps one can't succeed. Reason this sentence to your own conclusion; the answer may startle you.

John Milton, author of some of the world's great poetry, was not only blind but almost crippled from arthritis. Ludwig von Beethoven was deaf to his own compositions, but wrote some of the world's best loved music. If Beethoven seems remote, consider Alec Templeton, the blind pianist-entertainer who comes through your radio speaker or television screen.

Are you handicapped in the game of love? Recall Lord Byron, a cripple from paralysis, whose romantic exploits make Don Juan seem an amateur. Between amorous episodes, Byron also was able to turn out some great poetry and to live an adventurous life. Mrs. Browning, Charlotte Bronte and Katherine Mansfield are other literary giants who were invalids. Robert Louis Stevenson was tubercular and James Whitcomb Riley a paralytic.

Have you ever heard Connie Boswell or Marjorie Lawrence sing from a wheel-chair? Do you remember the champion swimmer George Zimmy, who broke aquatic records, even though his legs were cut off at the hips?

Horace Greeley and Joseph Pulitzer were penniless, sickly youths, but their journalistic influence is still felt. Edison was deaf, as was the famous painter Goya. Joe Louis, once a helpless little colored boy, chained in poverty and seemingly destined to be just another unfortunate is now recognized as a shining credit to his race, an example of American youth. Some of his rise must be

credited to another poor boy who made good, Abraham Lincoln.

The orphan, Babe Ruth, bought \$100,000 worth of Victory Bonds. Orphans don't get the breaks, some say. No, they must make their own breaks, and Babe Ruth did. Rhodes scholars owe their gratitude to Cecil Rhodes who dug a fortune and an empire out of South Africa, although given but a few months to live by medical men. The Mayo Foundation is a memorial to country doctors who had no right to fame, only their sense of duty to mankind.

Is lack of money holding you back? Andrew Carnegie and hundreds of other industrialists came virtually C.O.D. to take the United States. Lord Beaverbrook, English statesman, made his fortune in Canada. Starting from scratch isn't hard if you scratch from the start.

Think of the great champions of political reform who had no backing and still led their ideas to victory. Lloyd Garrison, Eugene Debs, Samuel Gompers. The suffragettes, Susan B. Anthony, Dr. May Walker and Mrs. Pankhurst weren't handed the mantles of leadership, but the causes they championed have changed our way of democracy.

Are you too old? Listing the names of those who have just begun to make their claims to fame well after middle age would require a large staff of research biographers.

### What Are Handicaps?

Do you know enough? All the world's knowledge is in convenient libraries. Choose your field and concentrate. Learning free is for all who have the intellectual tenacity to acquire it.

Have you made mistakes? Who hasn't? Many famous and important people, once paid for their mistakes in prison, but had the courage to profit by error, amending the way to universal respect.

Have you unattractive features? Ben Turpin did rather well with crossed eyes, and Jimmy Durante's nose is certainly an asset. Most of us at one time or another have seen movie stars in person and were astounded by their big feet, shortness, freckles, wrinkles or some other undesirable attribute. The intelligent observer of such phenomena is impressed by the relative unimportance of beauty.

What are handicaps? Blindness, deafness, deformities and poverty don't seem to be. The only blindness that can be considered a bar to victory is that of the mind which will not see the possibilities of the

future. The only deafness that matters is of the ear that will hear no knock of opportunity. The only halting deformity is a warped, embittered mind. Poverty of money is wealth compared to lack of ambition, imagination and courage.

There are no barriers to a brave heart, an active mind and the will to win.

## The Truth About Patience Worth

(CONT'D FROM PAGE 5, COL. 4)

"mystery" concerning this literary adventure. He had hoped to succeed the scholarly gentleman who organized Section B of the Society for Scientific Investigation, with the help of William James and Dr. Hodgson. When I found myself definitely excluded from the quest to which I had devoted five unsatisfied years, I enlisted in the volunteer psychic research group, acquiring all unwittingly much of the material destined for WHERE DO WE GO FROM HERE?

I saw Pearl socially from time to time, but gave her no opportunity to wound me further. She had gathered a coterie of society women around her, and filled many lucrative engagements for "Patience Worth evenings," at which she composed appropriate poems for each of the guests. It was when she was in the heyday of her fame that I received a telephone call from Walter F. Prince.

### The Real Reason

He informed me he had "been in St. Louis for a couple of days," interviewing Mrs. Pearl Curran Rogers, with a view to writing the last word about the mystery that had so long plagued the psychologists. He had hoped to call on Mr. Hutchings and me, as the representative of the Boston Society for Psychic Research, but must content himself with "a phone conversation," as he was going back east the following day.

I later learned that he had spent practically two months in the city, and had met dozens of my friends. Had I known this at the time, I might have been

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(P-279)

(P-279)

less polite than I was when he voiced his request in about these words:

"It would be a great help to me if you could assure me that Mr. Hutchings coached Mrs. Rogers in archaic English, and that you and he gave her the foundation for her quaint literary style."

"That is what you have set out to prove?" I asked, to which he gave an unhesitating affirmative. "You had access to all my records in the New York office," I countered. "You ought to know where I stand. The unbiased researcher does not set up *a priori* objectives and proceed to assemble such evidence as will support his own conclusions. And now at last, Mr. Prince, I understand why my dear friend, Dr. Hy-slop, did not name you as his successor."

(THE END)

Psychic Observer

# What I Observe

by  
R.G. Pressing

## They Do Not Conflict

For the past twelve years, the policy of this journal has been to try to understand that all occult sciences properly understood, are worthy of due consideration. Each is doing a job in their own way, whether they be astrologists, psychic scientists, numerologists, theosophists, or any of the varied sciences incorporating, to a certain extent, knowledge of occult law.

Hundreds of those who are leaders in their particular field are staunch supporters of Spiritualism and know survival to be a fact. Among these can be listed one of New York City's better known consultant numerologists, Adrienne Peabody who conducts her work in Studio 503, Carnegie Hall.

For many years, she has sought knowledge along occult and psychic lines and was an early member of the Psychic Research Society. By way of preparation for her present work, she travelled extensively in the Far East and realizes now that, were it not for this preparation and study of interpretive sciences, she would not have been fully qualified to conduct classes on the subject.

Mrs. Peabody feels that: "one must have a certain technique but unless inspirational or psychic senses are brought to bear, teachings on occult subjects are seldom satisfactory."

"It is my opinion," she says, "that all occult and psychic work is one — just different branches on the same tree of knowledge."

When discussing the science of numerology with Adrienne Peabody recently, she quoted Pythagoras as saying: "Number is the key to the Universe."

It was Pythagoras who taught the science of sacred mathematics of the science of principle. He heard the music



of the spheres, invented the present scale of music and also trained the Delhi high priestesses who gave those wonderful psychic messages, the Delphic Oracles.

Research, into these sciences, discloses that Edward Schure, in his book, "Pythagoras Or The Delphic Mysteries," does not make a distinction between the occult and the psychic.

Schure quotes Pythagoras: "Although clairvoyance may be



**Adrienne Peabody**  
*She understands*

abnormal from the bodily point of view, it is normal and superior state from the point of view of the spirit. The reason for this is that the consciousness has become deeper and the vision wider."

Adrienne Peabody was personally acquainted with Pearl Curran, Patience Worth's medium, and recalls that on one occasion, during a seance she attended, when asked to name a subject, she (Peabody) gave the name of Pythagoras.

"As quick as a flash," says Mrs. Peabody, "and in her imitable way, the following lines from Pythagoras were uttered through the entranced medium, Pearl Curran:

'A sifter of logics  
Who plucked the lentils from the ash  
And found their sum—  
The sum of existence.  
Strange, Man may number his days,  
His hours and his instants,  
His years and the ages,  
Yet he finds him lost  
For the numbers are mystic things  
Holding within them sure scripts  
Aye, they are cups, finite cups  
Which dip at the Infinite!  
—Pythagoras.'"

## Let's Not Kid Ourselves

As a rule, convinced Spiritualists are prone to sit back in their easy chairs and, due to close association with those who have also been convinced, they are apt to relax in a state of complacency. Of course, they know Spiritualism is not readily accepted by everyone but they feel the evidence will ultimately bring to bear sufficient weight to convince the entire world—even in our time.

That's just fine but things are not so rosy. As far as minority religions are concerned, Spiritualism possibly takes first place from the standpoint of being at the receiving end of the most vicious opposition. No matter what minority group you point to, few have had hurled at them, for so long a time, as many insults, innuendos and downright charges of "fake" and "fraud."

Whether we like it or not, the enemies of Spiritualism seem to have done a good job. Years ago, these opponents found out they could do nothing about Spiritualism as a religion but knew, by jeering and laughing, they could make our mediums look ridiculous in the eyes of the public.

All the hecklers followed the same pattern. They fed their conjured clap-trap to those who are already antagonistic. When their articles, appealing to the 95% who don't believe anyhow, appear, these natural opponents are bound to say: "Of course, I knew it all the time."

Furthermore, the lay press has repeatedly been successful in the art of poisoning the minds of those on the fringe of serious investigation of mediumship, by deliberately creating this "fake" and "fraud" complex. It is pathetic to listen to some, even in our ranks, who inquire: "Was Houdini really a medium?" and/or "Isn't it

(Continued on Page 10, Col. 1)

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## WHAT I OBSERVE.

... CONTINUED FROM PAGE 9, COL. 3

marvelous how Dunninger has mastered mental telepathy?"

Both these gentlemen never claimed to be anything but conjurers yet they have been taken seriously. These conjurers stir up a community by claiming they can duplicate phenomena, etc.; they hoodwink newspapers into taking their thread-bare articles and then include sittings with local mediums. Usually, they are accompanied by a reporter who knows nothing about the subject except the anti-articles he has read in his own paper.

If this plan does not succeed, a complaint is made, police women are sent out, trumped up charges are made, a warrant issued and the medium arrested. The newspapers play up the arrest BIG, then when the medium is acquitted, try to find the story of acquittal. See "Herrejon NOT Guilty" article, Pages 1 and 6.

So long as the fortune telling law is on the books, any medium can be arrested even if they belong to every Spiritualist organization in the country. Police departments have to follow up complaints whether just or unjust.

Of course, the charge has to stick but when the judge finds the accused belongs to a reputable Spiritualist organization, the case is dismissed 99 times out of one hundred.

What have the hecklers accomplished? They have got-

ten the fake arrest in the paper and poisoned the minds of more people. That's the pattern of this vicious campaign, nothing more, nothing less. Who is back of it all? Your guess is as good as mine but make no mistake about it, this campaign is organized.

The point is, this situation is one of the contributing factors as to why timid souls are afraid to come out and say they are Spiritualists and believe in

spirit communication. Think not? Ask them!

Yes, and many devout Spiritualists have even "gone underground". There is a certain fear of having their names associated with the trials and tribulations of the organized movement. Fear of what? Could it be fear of business? — Fear of society? — Fear of reputation? It's one of the three. Make no mistake about this either.

To state a condition there must always be a case in point and I have only to quote a recent memorandum received from our California representative, James Crenshaw, author of the new book, *Telephone Between Worlds*.

Crenshaw says: "Another of those death pact performances, "Fallacies of the Foolish," went off just about as scheduled last March 13th in Chicago; that is, nothing happened except that a Detroit businessman made rather a spectacle of himself.

"According to the news services, an amateur magician, in fulfillment of a pact with the late criminal lawyer, Clarence Darrow, stood on a bridge over the Jackson Park lagoon and attempted to 'invoke' Darrow's spirit by chanting: 'Clarence Darrow, I am here in fulfillment of our pact. If you can manifest yourself to me, do so now!'

(Continued on Page 14, Col. 1)

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Psychic Observer



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# ASHTABULA SPIRITUALISTS TO CELEBRATE FIFTIETH ANNIVERSARY

(SEE PICTURES, PAGES 12, 13)

The 50th anniversary of The First Spiritualist Church, Ashtabula, Ohio, will be celebrated Sunday, May 7th with afternoon and evening services, 2:30 and 7:30 P. M.—supper 5:30 P. M. Rev. Alice Lamb Towner, O.S.S.A. secretary, guest speaker; Bess and Burl Jenkins, spirit greetings; Organ dedication, afternoon service.

The First Spiritualist Temple Society (see pictorial pages 12 and 13) was organized May 5th, 1900, and through the efforts of A. H. Talcott, a charter was issued January 19, 1910, by the Ohio State Spiritualist Association. This was the first church built in the state of Ohio for Spiritualists.

A memorandum from the first minute book of the society dated 1900 reads: "To Mrs. A. H. Talcott and Mrs. Frank Webster and their Spirit Guides, who having awakened interest among the Spiritualists, as well as interesting in our cause many new friends by their soul inspiring messages of love from our spirit friends, as well as giving many beautiful lectures from the platform, do we hereby give Credit and Thanks for the formation of this Society." (Signed) Jos. Konrad, Pres.; O. B. Clark, Sec'y."

## Original Charter

The original papers, according to the minute book, were signed by Charles Tinker, S. B. Howard, C. A. Sheldon, Joseph Konrad, O. B. Clark, A. H. Talcott and Nettie M. Curtis. Both Mr. Talcott and Mrs. Curtis are active members of the church today. The former is 84 and the latter, 81.

Data taken from the minutes over 40 years ago discloses the fact that the first couple to be married was Mr. and Mrs. Arthur S. Lape. The ceremony was performed by Rev. Delvon A. Herrick after he became the Temple's first pastor in 1907. Incidentally, Mr. Lape was instrumental in raising sufficient money to purchase the church's

new organ. He personally solicited over \$400.00.

The original charter, No. 39, specified the organization as the First Spiritualist Society but it is now known as the First Spiritualist Temple. The signors of the original charter issued by the O.S.S.A.: President, H. E. Boerstler and secretary, C. A. Sollinger.

The first Board of Directors of the church, installed when the O.S.S.A. charter was issued were President, A. H. Talcott; vice president, O. B. Clark; secretary-treasurer, W. A. Kain, J. J. Lobdell, A. V. Smith, F. P. Topper, R. F. Massena and E. K. Latimer.

## O.S.S.A. Officers

The Temple now holds the second oldest charter in the O. S.S.A. The first was issued in 1905 to the Wentworth Spiritualist Society, Sherwood, Ohio.

During the fifty years, this temple has been active, there has always been what was called in the early days, a Ladies' Aid Society and during the actual 49 years of its existence, thousands of dollars have been raised through their efforts.

Today, it is known as the Ladies' Temple Circle. The Board of Directors are: Daisy Wright Mrs. James Parrish, Mrs. A. H. Schulz and Mrs. E. A. Olin.

Co-operation has always been a by-word at this outstanding Ohio church. Members and the Board of Directors work hand in hand for a common cause. Great emphasis is stressed on psychic and spiritual healing and fifteen minutes prior to the regular Sunday evening service, which opens at 7:45, time is devoted to this activity under the direction of Ralph Cutlip and Bess Jenkins. A splendid staff of mediums support the church pastor, Burl Jenkins. They are Mrs. Daniel (Agnes) Dain, Pierpont, Ohio; Elizabeth Clark, William Kreiner and Rev. Geraldine Pease.

The Jenkins', formerly from Lima, Ohio, now have their home at Elida, Ohio, but for the past year, have been directly connected with the Ashtabula church. Church services are held every Thursday and Sunday evening and direct-voice seances every Saturday evening at 8:00.

Lyceum activities under the direction of Audra Cutlip are well thought out and a comprehensive program is arranged each Sunday for the children. There are three age groups: four to six; six to ten; and the juniors. Mrs. Cutlip is editor of the Spiritualist Progressive Lyceum Lessons. They are printed in Ashtabula and sponsored by the Ohio State Spiritualist Association. These lessons may be purchased at actual cost (3c) by writing direct to the editor. Incidentally, in 1921, the lyceum was organized by Daisy Wright, the first lyceum conductor.

## Co-operation a Byword

Again this year, the annual convention of the Ohio State Spiritualist Association will be held at the First Spiritualist Temple. This convention will open with a banquet June 14th at the Ashtabula Hotel. June 15th, 16th, and 17th of the convention will include morning and afternoon business sessions in the church parlors and services each evening of the convention featuring outstanding lectures and message bearers.

All the officers of the O.S.S.A. will attend this convention. They are: President, Rev. Laura E. J. Holloway, Dayton, Ohio; vice president, Rev. Melvin O. Smith, Columbus, Ohio; secretary, Rev. Alice Lamb Towner, Brady Lake, Ohio; treasurer, Frank Renollett, Cecil, Ohio; trustees: Rev. Mattie Failer, Akron, Ohio; Rev. Charles Hartshorne, Cleveland, Ohio; Rev. Amy Pierce, Youngstown, Ohio; Rev. Russell Waldorf, Springfield, Ohio, and Ralph D. Cutlip, Ashtabula, Ohio.

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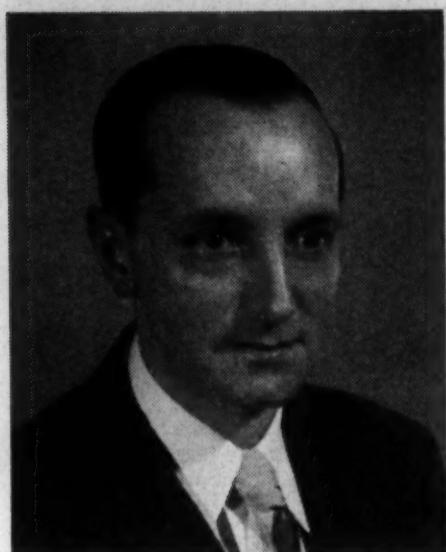
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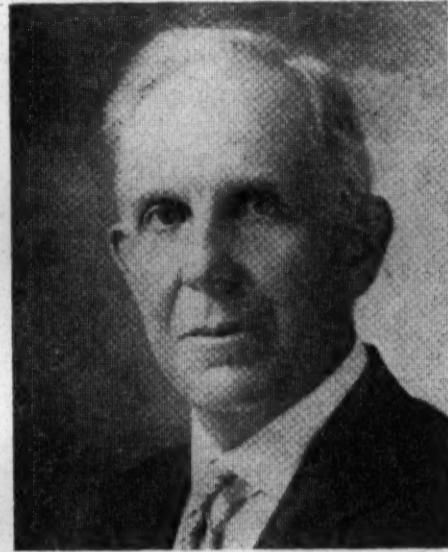
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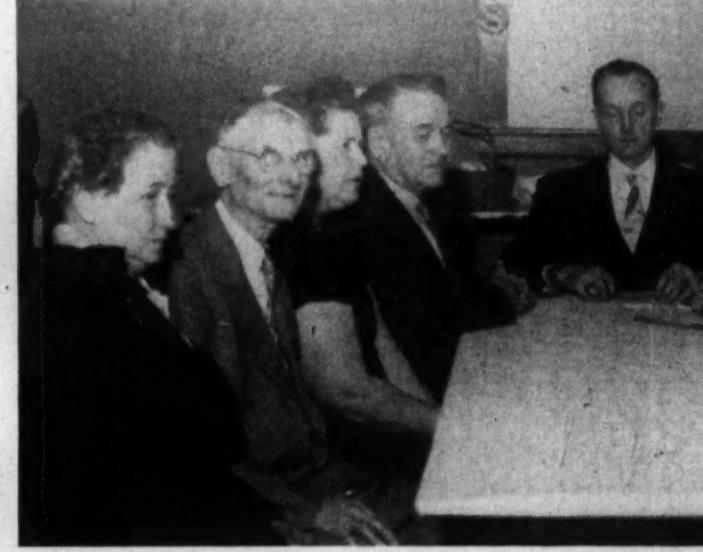
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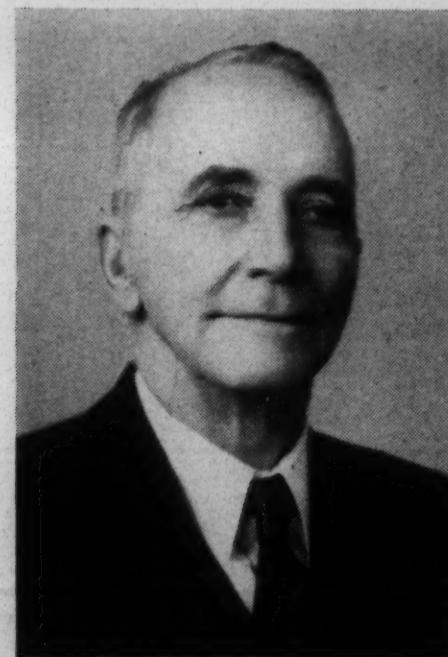
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# You Are Invited to Attend the 50th Anniversary to be held MAY 7th at First Spiritualist Temple

The Annual Convention of the Ohio State Spiritualist Association  
First Spiritualist Temple, Ashtabula, Ohio, J

1. Ralph Dereth Cutlip, President of First Spiritualist Temple.
2. Audra M. Cutlip, Lyceum Director and editor of Spiritualist Progressive Lyceum.
3. Rev. Alice Lamb Towner, Sec'y of the Ohio State Spiritualist Association.
4. Delvon A. Herrick, famous direct-voice medium.
5. Directors: (L. to R.): Trustees, Clara Howe and August H. Schulz, Agnes Dain, Earl H. Henry, Geneva, O., V. P.; Elizabeth Clark, trustee; Leta R. Peck, trustee; Bertha Colvin, Treas.; Audra Cutlip, Sec'y; and (center) Ralph Cutlip, President.
6. Interior of the Temple: On rostrum (L. to R.): Harland Jylha, Organist; Audra Cutlip, Soloist; Mr. Cutlip, Chairman; Bess and Burl Jenkins, pastors.
7. Alonzo H. Talcott, President Emeritus.
8. Ladies' Temple Circle Society: Sitting (L. to R.): Myrtie Gallup, Mrs. A. H. Schulz, Treas.; Daisy Wright, Pres.; Mrs. James Parrish, V. P.; Carrie Goodman and Bess Jenkins. Standing (L. to R.): Bertha Colvin, Mrs. Wm. Schulz, Clara Howe, Leta Peck, Geneva, O.; Rev. Geraldine Pease; Agnes Dain, Audra Cutlip, Pauline Canton, Flossie Bankson, Mrs. Kreiner, Mrs. Matt Clark, Julia Austin, Mrs. Arthur Lape, and Lorelyne Schulz.

# Anniversary of the First Spiritualist Society Spiritualist Temple, Ashtabula, Ohio

The Spiritualist Association will be held at the  
o, June 15-17, 1950 (See page 11)



15



5

9. Certified Mediums, Ohio State Spiritualist Association (L. to R.): Agnes Dain, William Kreiner, Mrs. Matt Clark and Rev. Geraldine Wood Pease.

10. First Spiritualist Temple Lyceum, (Sunday 5:30 P. M. to 6:30 P. M.), Largest in the state, according to O.S.S.A. Superintendent, Rev. Kathleen Moorehead, Cuyahoga Falls, Ohio. Audra Cutlip is F.S.T.L. Director and Ass't State Supt. First Row: Jerlyn Mae Schulz, Ralph Dereth Cutlip, Jr., Al Ray Molnar, Francis Lynn Kearney. Second Row: Lorelyne Schultz, Jackie Pease, Ardis Audrene Cutlip, Bobby Rocco, Janis Louise Cutlip, Riccy Molnar, Barbara Dain, (baby) Charles A. Schulz. Third row, sitting, left to right: Audra Cutlip, conductor; Myrtle Gallup, Bertha Colvin, Mrs. A. H. Schulz, Julia Austin, Leta R. Peck, Mrs. William Schulz and Carrie Goodman. Fourth row, standing, left to right: Mrs. William Kreiner; Rev. Kathleen Moorhead (black "V" dress) State Superintendent of Lyceums; Clara Howe, Agnes Dain, Mrs. James Parrish, Pauline Cantor, Rev. Pease, Bess Jenkins, Daisy Wright, Mrs. A. S. Lape, Mrs. Matt Clark and Flossie Bankson. Fifth row, left to right: Arthur S. Lape, A. H. Schulz, Daniel O. Dain, William Kreiner, Ralph Cutlip, Burl Jenkins and E. H. Henry.



12



9



10



11

11. Irene Talcott, first Society medium, whose spirit collaborators were responsible for locating property and planning edifice.

12. The First Spiritualist Church as it is known today, located downtown Ashtabula, Ohio, Main and 43rd St. This edifice, built in 1906, at the cost of \$19,000, was dedicated August, 1907. Seating capacity, 142 persons; recreation room, dining room and pastor's study.

14. Bess Jenkins, Elida, Ohio; unique phase of mediumship; Automatic drawing of portraits of spirit teachers and loved ones.

15. Burl Jenkins, Pastor, Lecturer, Teacher, Mental, Trance and Voice medium.

14



## WHAT I OBSERVE

... CONTINUED FROM PAGE 10

"Such foolishness gets front page attention but nobody bothers to explain that calling up Clarence Darrow or any other spirit entity from the world beyond is at least theoretically possible under certain conditions — but that under these conditions, it would be like trying to tune in Jack Benny on Sunday without a radio.

"We don't try to go around communicating with other people away from us without some kind of instrument? Why should this publicity hound, and many others who periodically repeat this type of stunt, pretend that it proves something when they attempt to communicate with another world without (a medium) an instrument?

Darrow's ashes were strewn from that bridge after he died in 1938. So, of course, it is assumed that his spirit is still hovering around that last resting place—or floating place—of his mortal remains. Darrow was something of a logician, but if this makes sense to sensible people, then we should all substitute fantasy for fact.

"These pact performances do not disprove communication any more than did Houdini's lies. They merely prove that someone has his wires crossed. Clear channels of good mediumship are available for those who really want to understand the difficulties and possibilities of communication."

No matter how ridiculous these stories may appear to those who understand spirit communication, the fact remains that many people take these articles literally and subconsciously form opinions — anti-Spiritualism and anti-mediumship.

Years and years of continual blasting is the reason why many serious minded psychic researchers seek shelter and merely pay lip service to the truths of Spiritualism. These people feel they cannot afford, for their own reputations, to be directly associated with any reputable Spiritualist church . . . but when they get in a jam or become hungry for spirit con-

tact, they sneak off to a seance—making certain none of their *influential* friends see them.

Confronted face to face, even many sincere and noble Spiritualists, when asked for even moral support, will say: "Oh, I can't afford to do anything about it now, my reputation and standing in the community, you know." And/or "When I retire, I'll be glad to help; right now I have to look after my own affairs and my business."

You really can't blame these people too much because they may have already suffered from rude attacks but the point I want to bring out is this: Don't put all the blame on the Spiritualists and mediums for the present condition. Try to understand the situation, see it for what it is. We all know how we would like to have it, but we must deal in realities.

Of course, it is very easy to be an *arm-chair strategist* and attempt to interpret people's thoughts, etc. It is well to always try to put yourself in the other fellow's place and ask yourself: "Under the same circumstances, what would I do?"

I don't mean this to apply wholly to those on the fringe of Spiritualism but I do mean to include those who have actually had their conviction, those who have been helped no end through spirit guidance, and those who could do something, but . . .

(Continued on Page 15, Col. 1)

## SUMMERLAND



BANNISTER, Rev. Bessie A. (69), Salem, Massachusetts. Pastor of the First Spiritualist Temple of Salem and member of the National Spiritualist Association. Survived by her husband, John C.; Rev. Sidney S. Allery officiated.

DAVIS, Rev. Vivian Blarche (62), Buffalo, N. Y.; pastor of The Pierce Memorial Spiritualist Church, 15 Harwood Place; passed away March 24th; Memorial services held at church April 2nd.

KERNS, Mary Margaret (31), Hannibal, Missouri; Beloved wife of F. W. Kerns; two sister's, Virginia and Madeline McIntyre; one brother, James. The Kerns were married April 8, 1949.

PHILLIPS, Joseph (81), Oakland, California. Member of the First Spiritualist Temple of Oakland and a trance medium. Survived by his wife, three daughters and one son.

PIERCE, Nathan L. ("Lem"), San Francisco, California; Feb. 28; Be-

loved husband of Madeleine Carvalho Pierce; for 24 years, Mr. Pierce was an ardent Spiritualist and active missionary for the Spiritualist Church of Revelation, Inc.; Rev. James J. Dickson officiated.

REISSINGER, Commander Ralph (see picture below), Feb. 15th; Chief Engineer Maritime Service; Services: 1801—11th St., Portsmouth, Ohio; Pastor of The Spiritualist Church of Truth, Huntington, West Virginia—Rev. Mary Fulton officiated; Survived by wife, Margaret; son, Robert; Commander Reissinger, an ardent Spiritualist for 20 years, attended Rev. Beulah H. Brown's Little Cedar Spiritualist Church in New York City while stationed there.

SCHLENSKER, Sophia (80), Schenectady, N. Y. (see picture below); Mother of Lillian Weir and member of The Progressive Spiritualist Church of Schenectady. Rev. Leeland DeLong officiated.

WALLACE, Thomas (82), Seattle, Washington. Rev. Loe Elmore officiated.

WHITNEY, Rev. Eva M. (80), passed away March 16th; 408 Grand Central Ave., Tampa, Florida; minister for the National Spiritualist Association 50 years; Survived by son, Bert W. Travis, Des Moines, Iowa; granddaughter, Mrs. Glenn E. Lee; great granddaughter, Lynda Lee, Portland, Oregon.

## Prominent Spiritualists Pass Away



Commander Reissinger



Sophia Schlensker

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(X-282)

I have talked to dozens of spirits who, when they return, state what they should have done and how they could have helped more. This may sound like an appeal for support . . . not at all. It is a fervent appeal for a better understanding of the way things actually are.

Many will say: "The first thing we have to do is to educate the mediums," and/or "clean up the movement before we can become respected."

The 5%, the *uncouth and unreliable* they speak about, fades into insignificance as compared to the cheap heckling and distortions of fact (also uncouth and unreliable) we receive in the lay press . . . the latter is really what's hindering the movement of Spiritualism.

Every knock a boost? Don't you believe it. That's been debunked years ago. Seeds of hate and animosity always thrive on evil propaganda.

And so, all this fanfare about truth marching on is very beautiful and we know, in the absolute and in the ultimate, truth, if it keeps marching, will triumph. But, in this present age, while the marching is in progress, the troops of truth are being continually sniped at, machine-gunned and ambushed—in such a way that the Bataan March, in comparison, would seem like a child's Cowboy and Indian game.

And so, let's not kid ourselves. Let's arise from this smug com-

placency and know that we have a job to do and this job can best be done if we learn some of the causes and not try to always blame ourselves for things that originate in the camps of those who fear us.

Take heart, don't be confused and annoyed by those who try to divide and conquer. They are clever people, these opponents. They know today, and have always known, that the weakest link is always the most vulnerable for attack and that weak link in the field of Spiritualism is a lack of the general acceptance of physical mediumship among the Spiritualists.

When the lay press attacks physical mediumship, and they always do, some Spiritualists are prone, unwittingly, to smile at these bickerings and say: "Yes, we should clean up the movement" and by cleaning up, they mean crack down on those who are demonstrating this phase.

However, during the last ten years, it seems that physical mediumship has never been more popular. Contemporary magazines, who seldom ever mentioned this phase, are now clamoring for stories about outstanding voice and materialization seances.

That is splendid! All Spiritualist magazines should make this part of their job. If they do then, out of it all, will come tremendous growth for Spiritualism and this growth can only come through a greater *understanding* of the laws governing spirit communication. This understanding, plus the teaching and preaching of the philosophy of Spiritualism, which is equally important, will gradually open the way for greater respect and then, and only then, will general acceptance be universal.

#### Who Are Spiritual?

Sometimes the people out there, those who know nothing about Spiritualism are of the opinion that all Spiritualists are mediums. Others seem to think that all mediums, because of the very nature of their be-

ing, are spiritual in the sense that by their very gifts they must be so.

These subjects are intriguing and pertinent to say the least but are discussed quite capably by the Rev. Marie P. Swanson, 1016 Emerald St., Redondo Beach, California.

Her recent article "Mediumship" stresses the fact that the goal of life is to strive toward Mastership and that this goal can be attained through mediumship's path of service for she says:

"The possession of mediumship does not insure spirituality. The great law of God, ordained before this world began



Rev. Marie P. Swanson

is, "Like Attracts Like." Mediums attract kindred souls to themselves. Thus a medium will attract kindred souls to themselves from the spirit world. Death does not change the character or personality of an individual. We have after death, the same character and personality that we possessed at the moment of death.

"Likewise the opposite holds true. If a medium is one who is truly aspiring to spiritualize their character, they will attract kindred souls. Mediumship should be regarded as a sacred trust; a trust which brings grave responsibility. To be a medium, one simply has to be sensitive in one's organism, to vibrations from the Spirit World. It follows logically enough if one is sensitive to higher rates of vibration, they

are also sensitive to lower rates of vibration. But with the flame of aspiration burning brightly one can come into attunement with angelic souls.

"Any well developed medium knows full well the power when generated in the name of Jesus Christ. The spirit may prevaricate on any other conceivable subject but they cannot lie about their belief or disbelief in Him. The power of His Very Name, demands the Truth. The spirit in physical or spiritual bodies, have free will but in this test, we may command and they must answer in all truth. Mediums should never work with or for a spirit who has not successfully passed this test. Remembering always that like attracts like, mediums must spiritualize their human characters, so that they may attract to themselves, Spirit teachers of great wisdom.

"This great truth needs schools and patient souls who are humble and teachable, willing to perfect their mediumship. We need a universal standard curriculum. We need mediums, like the Apostles of old, willing to lay down their very lives in His Service; sincere, convinced, determined, ecclesiastic and capable of demanding respect from the world of men. When we have attained these goals, our philosophy will soon become universal.

"Thus we can further the coming day of peace, when men will live as brothers, with the Christ consciousness reigning supreme in our hearts and minds, by working to attain these ends. The goal of life is to strive toward Mastership. Through mediumship to mastership, by the path of service to fellow souls. The only way we can serve God is by serving our fellowmen — branches of the tree of life, God being the root and trunk."

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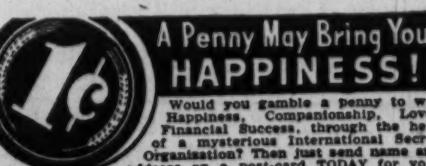
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(P-278)



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## CHURCH NEWS

### Portsmouth, New Hampshire

A Spiritualist rally was held recently at the First Spiritualist Science Church, High Street, Portsmouth, New Hampshire. Both the afternoon and evening services were conducted by the Rev. Frank Daley, pastor, (right).



**Rev. Frank Daley**

Speakers and mediums taking part in the service: Rev. Jeanne Lovely, Vice President of the Massachusetts State Spiritualist Association; Anne Robbins, pastor of the Brockton Spiritualist Church and Marie Pino, Jamaica Plains, N. Y.

Others taking part in the church service were: Ruth McLean, piano; Floyd Daley, Jane Cash and Misses Joyce and Janice Daley.

### Buffalo, N. Y.

There are hundreds of Spiritualist Churches in the United States under the leadership of colored ministers. They are supported in the main by a mixed congregation and enjoy splendid attendance. These churches are to be found, in



**Rev. K. L. Henderson**

greatest numbers, in large northern cities: New York City, Chicago and Detroit—headquarters of the National Colored Spiritualist Association whose President is Rev. Frank Barlow.

In Buffalo, there is an outstanding colored Spiritualist church, known as The Temple of Divine Science, 267 Sycamore St. Services, under the direction of Rev. Katie Lee Henderson are held every Tuesday, Thursday and Sunday evening. Rev. Henderson is a lecturer, healer, teacher, trance and mental medium. Since childhood she has possessed psychic power, her gift of remarkable clairvoyance manifesting at the early age of 9.

Rev. Henderson was born in Hur-

ley, Mississippi; moved to Buffalo in 1930 and, after sitting in class for spiritual unfoldment for ten years, she became actively engaged in the work. In 1945, she organized her Buffalo center which was chartered by the International Constitutional Church.

In 1948, her church was reorganized under the Laws of the State of New York as The Temple of Divine Science.

*"My most cherished service,"* says Rev. Henderson, *"is when my class students assemble every Friday evening for psychic and spiritual development. These classes are sacred to us and results have been most encouraging."*

### Jamestown's Foundation

One of America's foremost materialization mediums, the Rev. Lula Taber, accompanied by her daughter, Gloria, who also possesses various phases of physical mediumship, are serving the American Foundation for Psychic Research, Inc., April 18th to 21st inclusive.

Each year, they are featured at the Chesterfield Spiritualist Camp, Chesterfield, Indiana, and before visiting Jamestown, they filled engagements at the Ohio Avenue Spiritualist Church, Columbus, Ohio, and centers in Canton, Flint, Lansing and Eaton Rapids.

### "Veteran" Spiritualist

An interesting story recently received from John E. Phillips, vice-commander of the Spanish War Veterans, now living in Tampa, Florida, describes interesting and convincing seances he has had with Rev. Fred W. Mitchell.

During demonstrations of physical mediumship through Rev. Mitchell, Mr. Phillips cites conversations he has had with John Hill, whose

funeral he attended June 6th last.

According to Phillips, Hill proved his identity and relayed messages to his wife, Pearl.

A Spiritualist of 45 years experience, Mr. Phillips' testimony bears considerable weight because during that time, he has sat with dozens of mediums and is able to give first-hand knowledge of the technique of direct-voice and materialization.

Rev. Mitchell and his wife, Phyllis, are now in Kenosha, Wisconsin, serving the Christian Spiritualist Church.

### I.S.S. Convention

The tenth annual convention of The Independent Spiritual Scientists, Inc., of New Jersey, will be held May 20th in the Mirror Room of the Continental Auditorium, 982 Broad St., Newark, New Jersey.

This announcement was made by Secretary Rev. Sophia E. Busch, pastor of The Spiritual Church of Divine Guidance, Union City, N. J. The convention chairman will be Rev. Agatha Rensem, pastor of the Church of Spiritual Peace, Love and Faith, Newark, N. J.

Business sessions will be held during the morning and afternoon of the convention. In the evening at 8, a lecture and message service will feature prominent speakers and mediums representing the organization.

Ten years ago, a group of nine earnest and sincere mediums were called together by Rev. Busch. They recognized the need for co-opera-



**John E. Phillips**

San Francisco, California

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tion and brotherhood exemplified by expressed love and spiritual understanding. With this purpose and aim, The Independent Spiritual Scientists was incorporated as an organization to promulgate the science, philosophy and phenomena of Spiritualism.

This organization now has 35 members with churches in Asbury Park, Newark, Passaic and Union City. The Board of Directors: President, Rev. Charles H. Kellington, Asbury Park; Vice President, Rev. Elizabeth Glieman, Long Branch; Treasurer, Mrs. F. L. Keegan, Union City; Secretary, Rev. Busch and Chaplain, the Rev. Minnie E. Corb, Nutley, N. J.

### After 27 Years

William J. Rogers, director of the Mission of Love No. 6, is suspending services indefinitely after 27 years of faithful service to the cause of Spiritualism. The "Spiritual Mission" as it is known, was located at 1838 North Springfield Ave., Chicago, Illinois. The church property has been sold, according to Mr. Rogers, the owner.

### Since 1917

The 31st anniversary service of The Church of Spiritual Promotion and Harmony was held April 29th at 532 Springfield Ave., Newark, New Jersey. This notice appeared in a recent edition. Rev. Katherine Hazelwood, pastor of the church was born in Newark, January 22, 1869. She was ordained by Rev. Anna Doerner-Simms and has been serving the cause of Spiritualism since 1917.

Psychic Observer

## CHURCH NEWS . . .

CONTINUED FROM PAGE 16

### Psychic Temperament

For the past twelve years, *Psychic Observer* has published articles and news briefs about thousands of mediums and psychics. Almost daily, inquiries are received asking for information as to their whereabouts.

Rev. Etta S. Bledsoe, held her direct voice classes in Rev. Storms' church.

A medium since childhood, Rev. Storms fared like other clairvoyants brought up in a Baptist family. However, ridicule and dis-

many teachers on both sides of the veil but her expressions are unique for Rev. Storms says: "To unfold spiritually, you must be utterly unprejudiced, never judge from appearances and always remember that opening of psychic faculties must take place in a natural way."

To students who desire to unfold their psychic gifts, Rev. Storms says: "Sit with a harmonious group under a teacher who understands psychic law and remember that mediumship is not a rosy path; it is not all joy and happiness. There are lots of pitfalls and you may be 'nailed to the cross' but remember, you are a chosen vessel and God will see you through. Pray, have faith and tenacity to hold on and you will surely be blessed at the end of the road."

### Kline's Itinerary

A missionary for the National Spiritualist Association for over 30 years, Rev. Maude Kline, 935 Cherry Street, Long Beach 13, California, plans to serve several Spiritualist camps and organizations during the summer months. Her schedule (not yet complete) is as follows: June 25th-29th, *Harmony Grove Spiritualist Camp*, Escondido, California; July 2nd-9th, *New Era Spiritualist Camp*, Canby, Oregon; July 16th-23rd, *Chesterfield Spiritualist Camp*, Chesterfield, Indiana; July 28th-August 11th, *Western Wisconsin Spiritualist Camp*, Wonowoc, Wisconsin; August 13th-27th, *Mississippi Valley Spiritualist Association*, Mount Pleasant Park, Clinton, Iowa; September 24th-30th, *American Foundation for Psychic Research, Inc.*,

especially in specific communities. Our regular readers are never without this information. Each issue contains data regarding new mediums and those who have been in the work for years. Others, for some reason or another have never submitted appropriate copy.

*Psychic Observer* has no favorites. All doing good work are welcome to due publicity. Outstanding and convincing articles regarding America's foremost mediums are featured in almost every issue. So also are stories regarding every single medium doing a good job in their own way.



Rev. Lillian Storms

One outstanding medium, who on several occasions, has received commendable publicity is Rev. Lillian J. Storms, pastor of The Fraternal Brotherhood Spiritualist Church, 627-22nd St., Oakland, California. For the past six years, Rev. Evelyne Burnside, whose sister was the late

couragement did not dampen her ardor to carry on in her spiritual work. Today she conducts classes and private seances in addition to her church work and still finds time to devote to her writing.

Only recently we received an article from Rev. Storms in which she says "Anybody who chooses can develop the Psychic Temperament." This is a new approach to the subject generally referred to as *Psychic Development* and deserves an explanation which she, alone, can best present for she says: "Some people are born with much greater psychic potentialities than others but the expression is a matter of unfoldment. Few understand that psychic temperament is very peculiar in that it must be cultivated to get the best results. The more you study and practice, the more efficient you become."

And so, according to Rev. Storms, mediumship does not vary from any other latent God-given gift but she says: "You must have the desire and will to be the best medium; you must be practical in every way and learn to control your emotions. Above all, be master of yourself (first) at all times."

Of course, this approach does not differ from advice given by

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Phoenix—First Sp'list Ch. of Phoenix, 10th St. and East Fillmore; Sunday: Lyceum, 9:45 A.M.; Service 11 A.M.; Junior League, 6:45 P.M.; Service 8 P.M.; Wednesday lecture and message service, 8 P.M.; President, Sarah Snyder, 1408 N. 3rd St., Phoenix; Jeanne Ford, Treas. N.S.A. Jr. League.

### CALIFORNIA

Alhambra—The Pyramid Ch. Inc., 326 S. Atlantic Blvd.; Thurs. 2 P.M.; Sun. 7:30 P.M.; Emma Kingham. (AT 2-8632).

Burbank—Church of Divine Philosophy, 705 East Olin St., Sun. 8 P.M.; Rev. Louise Jolly.

Escondido—Ch. of Spiritual Wisdom, 352 Fifth St.; Lyceum, Sun. 10 A.M.; Healing & Lecture, Sun. 7:30 P.M.; Pastor, C.E. Goodale; Sec'y, Ann Collins.

Fresno, California  
Ch. of Revelation, No. 985 Palm Ave. (cor. Bennett) Wed. 8 P.M.; Class Fri. 8 P.M.; Rev. Janet Stine Wolford.

Society of Divine Science, Inc., 744 Millard Ave., Sun. 8 P.M.; Rev. Edna Kelley.

Hanford—Church of Revelation, Inc., 1306 N. Irwin St., Sun. 11 A.M. & 8 P.M.; Service & Trance seance, Thurs. 8 P.M.; Unfoldment class, Tues. 8 P.M.; Rev. Janet Stine Wolford, minister.

Hollywood, California  
Spiritual Science Church, 1904 North Argyle Ave.; Rev. Mae Taylor.

Psychic Fellowship Group, Masonic Temple, 6840 Hollywood Blvd., Wed. 8 P.M.; Carol E. McKinstry.

Huntington Park—Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed., 8 P.M.; Victoria M. Freutel.

Long Beach, California  
Kosmon Center, 1092 East 17th St.; Sun. 7:45 P.M.; Pastor, Lola Reddig, Classes by appointment (Phone 82316).

People's Sp'list Ch., 785 Juanpera St., Rev. Edith M. Niles, Pastor, 1721 East Broadway, Phone: 730-28.

Spiritual Science Church (IGAS Charter No. 126), 1202 E. Plymouth St.; Rev. Mary C. Pirtle.

The Star of Hope Chapel, 5836 Oxholm St.; Healing and messages; Sun. & Wed. 7:45 P.M.; Rev. Lovetta Guitner.

Temple of Spiritual Science, 835 Locust Ave., Masonic Temple; Sunday 7:30 P.M.; Rev. Rosa Locke.

Temple of Sunshine, 108 Nieto Ave., Wed. 2 P.M.; Rev. Reesa Darling, Pastor. Phone: 8-4474.

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Ch. of Psychic Light, 617 Venice Blvd.; Sun. 2:30 and 7:30 P.M.; Rev. Katie Whittemore, 227 S. Flower St.

Spiritual Science Ch. No. 1, 427 West 58th St.; Tues. 2 P.M.; Wed. 8 P.M.; Fri. 7:30 P.M.; Sun. 11 A.M., 2 & 8 P.M.; Rev. Frank Mickley, Phone, TH 2104.

Spiritual Fellowship Group, 943 South Hoover St. Sun. 11, 2:30 & 7:30; Rev. Jane M. Sipes; Phone: Wu 9-2280.

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San Bernardino—1st Sp'list Assoc., 6th & Arrowhead; Sun. & Wed. 7:45 P.M.; Lectures, Messages & Healing; Lyceum, Sun. 10:30 A.M.; Dollie Dunlap.

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Victory Spiritual Temple, 76 Marlborough St.; Seances, Sat., Sun., Wed. & Fri. 8 P. M.; Rev. Forest Dinsmore, pastor; Belle Dinsmore, Ass't pastor.

xxx

Cambridge—1st Sp'list Ch., 536 Massachusetts Ave., Marion F. Upham, Pastor.

xxx

Fitchburg—1st Spiritual Alliance Ch., 21 Union St., Mildred D. Smith.

xxx

Lynn—1st Sp'list Ch., 61 Exchange St., Sharpen Hall (near Central Sq.). Wed. 7:30 P. M.; Sun. 3 & 8 P. M.; Financial Sec'y Agnes Winstanley; Pres. Della Davis.

xxx

Malden—Trinity Sp'list Ch., 171-181 Pleasant St., Room No. 13, Morgan Bldg., Sun. 8 P. M.; Rev. W. J. Hiltz, Pastor.

xxx

Quincy—First Spiritualist Church, No. 4 Maple Street; Bert DeYoung.

xxx

Salem—First Spiritualist Mission, Odell Hall, 60 Washington St., President, Gladys Wortsencroft; Treas., Everett L. Gray, 45 Ellsworth Ave., Beverly, Mass.

xxx

Springfield, Massachusetts  
1st Sp'list Ch., 33-37 Bliss St.; Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M.

First Spiritual Alliance Church, 137½ State St., Room 302, President, Clara Barnett; Pastor, Rev. Maude E. Taft; Sec'y, Alice Thurston; Treas., Joseph Henneberg.

xxx

Worcester, Massachusetts  
Spiritual Center, 598 Main St., Mon. 7 P. M.; Thurs. 2:30 & 7 P. M.; Rev. Flora Parker.

First Spiritual Ch., 35 Oread St., Sun. 3 & 8 P. M.; President, William R. Irwin; Sec'y, Jane Liberty, 771 Main St., Worcester (3).

## MICHIGAN

Battle Creek, Michigan  
First Sp'list Episcopal Ch. of Battle Creek, Carpenter's Hall, Sun. 7:30 P. M.; Glenn R. Brenner, Pres.

Light of Understanding Spiritual Ch., Prairieview Community Center, West Territorial Road at 21st St.; Sun. 7 P. M.; 1st & 3rd Sun. 2:30 P. M. service-Cooperative supper; Dr. Drucilla Shelton, Pres. & Pastor.

xxx

Bay City, Michigan  
Congregation of Spiritual Unity, 215 South Linn St.; Sun. 7:45 P. M.; Sec'y, Irene C. Hay; President, Clara Trombley, 909 Hart St., Essexville, Mich.

Advanced Sp'list Ass'n of Spiritual Prophecy, 610½ East Midland St., Sun. 11 A. M. & 7:45 P. M.; Wed. 8 P. M.; Vera Gruel, 1188 U.S. Hwy No. 23, Rt. No. 1, Box 265, Kawkawlin, Michigan.

## (Michigan Continued)

Cadillac—First Spiritualist Church, 122 E. Nelson St.; Pres. Guy Curtis.

xxx

Coldwater—(I.S.A.) Spiritualist Temple, 52½ W. Chicago St., Mon. & Sun. 7:30 P. M.; Rev. Pearl Burns, Pastor; Laura Crown, Ass't Pastor.

xxx

Detroit, Michigan  
1st Sp'list Temple, Samaritan Temple, 5045 Fourth Ave.; Sun. 7:30 P. M.; Pres., John Throop; Sec'y, Mrs. Goldie M. Dodd.

Gardner Heating Center, 4328 4th Ave.; Mon. Wed. & Fri. 9 to 9; Henry Gardner.

1st Psychic Ch. of Brighmoor, 2172½ Fenkel Blvd.; Sun. & Thurs. 8 P. M.; Tues. & Wed. 8 P. M.; Elizabeth Armitage.

Edward's Memorial Center, 1416 Ferry Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder.

Trinity Sp'list Ch., 2501 Coplin Ave. at Vernor Hwy. E.; Sarah Anderson.

Christian Ch. of Progress (Spiritualist), Eastern Star Temple, 80 W. Alexandria Ave.; Jean Pattie, Sec'y.

Memorial Tabernacle, K. of P. Temple, cor. W. Lafayette & Dragon; Sun. 8 P. M.; William & Mildred Cosner. Phone: WA-8-6756.

Dr. Robert Jensen Memorial Ch., 2024 Vinewood Ave.; Clara Barnett Smith.

Psychic Science Temple Beulah, 9268 Rivera St.; Rev. Esther Reynolds, 5176 Grand River.

Center of Spiritual Hope, Barlum Hotel, Cadillac Sq., Parlor D; Sun. 7:30 P. M.; Pastor, Hazel Damrau; Asst. Pastor, Ina Stigall.

1st Church of Spirit Communion, 3910 Avery Ave.; Sun. 11 A. M.; Homer Warren Watkins.

Allen Memorial Center, 616 W. Hancock at Second; Sun. 7:45 P. M.; Rev. Edith L. Green; Phone: TYler 4-1004.

Eaton Rapids—Sp'list Episcopal Ch., East Hamlin St.; John Bunker, Robert Chaney.

xxx

Flint—Sp'list Episcopal Ch., 733 South Saginaw St.; Noah Rice.

xxx

Grand Rapids, Michigan

First Ch. of Truth, 26 Shelby St., S. W., Sun. 8 P. M.; Pres. Rev. Emma Farrington, Sec'y, Elaine McManne.

Spiritual Lighthouse of Truth Ch., Maccabee Temple, 126 Sheldon Ave.; Sun. 3:30 & 7 P. M.; Tues. & Thurs. 8 P. M.; 254 LaGrave Ave.; Pastor, Rev. Ernest Gleason (Phone 90763).

xxx

Hazel Park—St. Mary's Ch. Christian Corinthian of America, 21207 John R. cor. of Bernard; Pres. Gertrude Paull; Sec'y, Catherine McDermott.

xxx

Jackson, Michigan  
Goodfellow Spiritualist Church, 1014 LeRoy Ave., (at Ellery) Wed. & Sun. 8 P. M.; Rev. James Tingley.

Psychic Science Spiritualist Church, Hotel Hayes; Sunday 3 & 7:30 P. M.; Rev. Bessie Solomon.

The Corinthian Sp'list Ch., 116 Summit St.; Sun. 3 and 7:30 (Messages 3:30; Supper 5:30); Rev. Bessie Wells, Phone 31278.

xxx

Kalamazoo, Michigan  
Ch. of Spiritual Truth, 610 Mill St.; Sun. Lyceum 11 A. M.; Sun. 3 & 7 P. M.; Thurs. 7:45 P. M.; Mattie M. Barents.

Psychic Center, 718 Elm Place, Healing center; Mental mediumship; Rev. Mabel Cuddington.

xxx

Lansing—1st Spiritualist Episcopal Church, Main Auditorium, Y. W. C. A., Townsend St.; Claude M. Jewell, 526 South Waverly Road, Lansing.

xxx

Muskegon—St. John's Sp'list Ch., 187 E. Grand Ave.; Sun. 7:30 P. M.; Tues. & Thurs. 8 P. M.; Rev. Wm. R. Aldred.

xxx

Owosso—First Sp'list Episcopal Ch., 610 Clinton St.; Ella Riley.

xxx

Pontiac—1st Progressive Sp'list Ch., 16 Chase St.; Mabel Barnes.

xxx

Roseville—Church of Harmony of Christian Corinthians, 17358 Roseville Blvd.; Sun. 7:30 P. M.; Minister, Rev. Lura Matthews; Staff mediums; Rev. Leigh Drake & Rev. Christine Drake.

xxx

## MINNESOTA

Duluth—1st Sp'list Temple, 601 E. 5th St.; Bessie Magnuson; C. W. Olson; C. Hegge; Ann Smaley.

xxx

Minneapolis, Minnesota  
2nd Sp'list Ch., 23rd & Lyndale Aves., North; Sun. 7:45 P. M.; President & Pastor, Howard C. Lemire.

xxx

Psychic Center Sp'list Episcopal Ch., Minnehaha Hall, 1531 E. Lake St.; Sun. 3:30 & 7:45; Wed. 2 to 5 P. M.; Clara S. Johnson.

Ch. of Infinite Wisdom, 614-620 East 15th St.; Henry M. Paulson.

xxx

St. Paul—Golden Rule Sp'list Ch., 25 E. 5th St.; Sun. 3 & 7:45 P. M.; 1st & 3rd Wed. 1 P. M.; H. M. Peterson.

xxx

MISSOURI

## Kansas City, Missouri

1st Sp'list Ch., "Little Chapel on Broadway," 3841 Broadway, Sun. & Wed. 8 P. M.; M. D. Russell, C. M. Ball.

4th Ch. Science of Progressive Life, 3745 Chestnut St.; Sun. 7:45 P. M.; Wed. 2 & 8 P. M.; Ivella Barnes, Minister.

Christian Spiritual Healing Center; 807 Forest Ave., Daily, 4:34 to 6:30 P. M.; Rev. N. D. McElroy; Phone: GR-5723.

Second Church—Science of Progressive Life; 4124 E. 26th St.; Sun. 8 P. M.; Circles Thurs. 8 P. M.; Rev. Ethel Whedon.

xxx

St. Joseph—Sp'list Episcopal Ch., 2102 Felix; Pres. B. V. Garner; Sec'y, Mrs. Bernice McGrew, 209 S. 15th St.

xxx

## St. Louis, Missouri

Memorial Sp'list Science Ch., 3850 Cleveland Ave.; Sun. 7:45 P. M.; 1st Sun. 2 & 7:45 P. M.; Pastor, Mary Rogers Hutson (Phone, Prospect 8878).

Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M.; Ida F. Eggers.

Unity Spiritual Science Advanced Soul Church, 4408 North 19th St.; Tues. & Sun. 3 & 8 P. M.; Josephine Erhart.

Ch. of Spiritual Science, 3804 Wyoming St.; E. R. Foskett & Rose Mary Reisinger; School of Spiritual Science & Philosophy; Elizabeth Swanks, 4855 Sigel Ave.

Society of Spiritual Fellowship, 3818a N. Grand Ave.; Wed. 2 P. M.; Fri. 8 P. M.; Elsie Andreas.

St. Ann's Sp'list Episcopal Ch., 5862 Delmar; Sun. 7:30 P. M.; Tues. 8 P. M.; Wed. 1 P. M.; Bernice M. Bennett; Gertrude Hannah; Rosedale: 7137.

Unity Science Spiritual Ch., Blue Room Roosevelt Hotel, Delmar & Euclid Sts.; Emma Roney, 5052 Waterman.

Corinth Nat'l Spiritual Ch., 3921 N. 19th St.; Fri. & Sun. 8 P. M.; Class, Wed. 8 P. M.; Rev. Nellie Carter, Phone: Chestnut 6291.

Missouri Spiritual Science Ch., 3549 Arsenal St.; Anna Bothmann, 3653 Alberta St.

Soul Science Sp'list Ch., Sheraton Hotel, Pine Room, Lindell Blvd. & Spring St.; Wed. & Sun. 7:45 P. M.; Iona Brandt.

xxx

Progressive Sp'list Lyceum and Research Society of St. Louis; An Educational Organization of Spiritualist laymen. Activities limited to members only. Robert C. Kroll, President.

xxx

NEW HAMPSHIRE

Manchester—Psychic Center, Y. M. C. A., Room C, Mechanic St.; Henry L. Paradis, 45 Haines St., Nashua.

xxx

Portsmouth—1st Spiritual Ch., 114 Maplewood Ave.; Sun. 3 & 8 P. M.; Thurs. 8 P. M.; Frank Daley.

xxx

NEW YORK STATE

Albany—1st Sp'list Ch., 264 Central Ave.; Sun. 7, Wed. 7:45 P. M.; Pastor, Alice M. Hughes, 209 Sherman St.

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Binghamton, New York

#### Buffalo, New York

Cold Spring Sp'list Ch. Second Floor 1445 Jefferson Ave.; Sun. 8 P. M. (Medium's Day 3rd Sun.) Mildred Mason.

Temple of Divine Science, Sp'list Ch., 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson (Phone WA 1651).

Light Sp'list Ch., Delta Temple, 692 East Utica St.; Medium's Day, 3rd Sun.; Sun. 8 P. M.; Rev. Nettie Roehl.

1st Spiritual Science Ch., 557 Tonawanda St. (Riverside Bus) Sun. 7:45 P. M.; Rev. J. J. Carroll & Rev. Lanora Wolf (Visiting Mediums welcome) Phone: Riverside 3769.

Sp'list Church of Life. (N. S. A.) 79 Richmond Ave. (at Summer) Sun. 8 P. M.; All billet reading Wed. 8:30 P. M.; Rev. T. John Kelly.

Unity Sp'list Ch., LeRoy & Fillmore Ave., Sun. 7:45 P. M. (Medium's Day, First Sunday) Margaret Hauth.

John Carlson Memorial Spiritualist Church, Golden Light of The World, 95 Johnson Park, Sunday 7:45 P. M.; (Medium's Day -2nd & 4th Sunday) Edith Sandy, 62 College St.

Nazarene Sp'list Ch., 796 Ellicott St. near High St.; Sun. 7:45 P. M.; Circles, Wed. & Fri. 8 P. M.; (Medium's Day 4th Sun. at 3 P. M.); Pastor, Rowland A. Henry.

Center of Psychic Science, Hotel Statler, Sun. 7:45 P. M.; Pastor, Rev. Robert Mac Donald.

Sp'list Ch. of Life, 79 Richmond Ave. (at Summer St.) Sun. 8 P. M.; Wed. all message Service, 8:30 P. M.; Rev. T. John Kelly, pastor; Rev. Lucy A. Walker, Ass't pastor.

Pierce Memorial Sp'list Ch., 15 Harwood Place; Rev. Juanita Davis, Sec'y, 231 Dellwood Road, Eggertsville (21) N. Y.

Trinity Sp'list Ch., 34 Elm Place Sun. 7:45 P. M.; Wed. 8 P. M.; Rev. Florence E. Martin, pastor; Leo Selbert, Ass't pastor; Rev. Rosaline K. Glasser, President.

xxx

East Aurora—1st Sp'list Temple, 29 Temple St.; Ethel Squier.

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#### Elmira, New York

Universalist Sp'list Ch., 225½ Franklin St., Pauline Hamm.

1st Sp'list Ch., 463 E. Church St., I.O.O.F. Temple; Eva Bostwick.

xxx

Jamestown — Open Door Sp'list Ch., 503 E. Second St.; Sun. & Wed. 8 P. M.; (Medium's Day, last Sun.) Carrie Yarter.

xxx

Lockport—Lock City Sp'list Temple, 11 Cottage St.; Sun. 7:30 P. M.; Wed. 7:45 P. M.; (medium's day 3rd Sun. 3:30 & 7:30 P. M.) Rev. Violet Southland.

xxx

#### Long Island, New York

South Ozone Park—Helen Memorial Sp'list Ch., 143-16 Sutter Ave.; Sun. 8:15 P. M.; Tues. 1:45 & 8 P. M.; G. E. Wagner.

xxx

Jamaica—Church of Eternal Light, 9050 170th Street, cor. Jamaica Ave. Services, Mon. Tue., and Thur. 2 P. M. and 8 P. M. Rev. William Skidmore, Pastor. Rev. Mary Skidmore. Services Sun. 8 P. M. Wed. 2 and 8 P. M. Phone Virginia 9-7243.

xxx

Richmond Hill South -- Ch. of Spiritual Guidance, 111-41 120th St.; Sun. 8 P. M.; Rev. Mollie Beck; Classes: Phone: Virginia 3-5979.

xxx

Richmond Hill—Spiritual Center of Unity, 89-31 111th St.; Sun. 8 P. M. Classes for spiritual unfoldment; Hilda White (Phone Virginia 7-5120 W.).

xxx

West Hempstead—Sp'list Ch. of Magdalena, 559 Henry St. (2 blocks south Hempstead Turnpike at Nassau Blvd.); Sun. & Wed. 8 Thurs. 2 P. M.; Thurs. 10:30 A. M.; Miss Marion Miller.

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#### New York City, New York

Aquarian Brotherhood of Christ, 244 West 75th St., Carolyn C. Duke, S. T., Sun. 7 P. M.; Mon. 7:30 P. M.; Wed. 2:15 P. M.; Fri. 7:30 P. M.; Rev. Olive Kruger.

#### (New York City Continued)

Ch. of Believers in God, Green Room, Hotel McAlpin, Broadway at 34th St., Sun. 10:30 A. M.; Founder, Johannes Greber.

Hindu Truth Center, Suite No. 703, Steinway Hall, 113 West 57th St. Free lectures, Thurs., Sat. & Sun. 8:30 P. M.: Also Free lecture Sun. 2:45 P. M.; Classes, Mon. & Tues. 8:30 P. M.; Dr. Sant Ram Mandal, Leader.

Stead Memorial Center, 41 W. 88th St., Sun. 8 P. M.; Classes: Wed. 2 & 8 P. M.; also Fr. 8 P. M.; Rev. Bertha Marx, minister.

Occult Science Society: Meetings held 2nd & 4th Wed. each month, 8 P. M. at Hotel Times Square, 43rd St. & 8th Ave.; Wilfred S. Spear, President, Box 386, Yonkers, N. Y.

The 1st Ch. of Spiritual Vision, 100 W. 61st St.; Sun. 11 A. M.; Tues., Wed. & Fri. 6 P. M.; Thurs. & Sat. 1 P. M.; Angela V. Call, pastor. (Phone: Plaza 7-1799).

Beacon Light Spiritualist Church, 169 West 98th St., Apt. No. 8, Tues. & Thurs. 2:30 & 8 P. M.; Sun. 8 P. M.; Rev. Hermine Leger.

Little Cedar Sp'list Ch., 123 W. 94th St.; Wed. 1 P. M.; Sun., Tues., Thurs., Fri. 7:30 P. M.; Beulah M. Brown.

Ch. of Science & Philosophy, 221 W. 105th St.; Apt. 1 W.; Tues. 2 P. M.; Wed., Fri. & Sun. 8 P. M.; Anna C. Gaze.

Spiritual & Ethical Society, Steinway Hall, 113 W. 57th St.; Sun. 3 P. M.; Office, 608 W. 140th St.; Fred W. Schneider.

United Sp'lists' Ch., 41 W. 73rd St.; Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Sun. 11 A. M. Rev. Lillian Blaser.

Victor Seabury Memorial, 1947 B'way, Loewe's Bldg.; Mon. 7:30 P. M.; Phone TRafalgar 78429; Frances Seabury, pastor.

Spiritual Science Mother Ch., (Founded 1923) Studio No. 503, Carnegie Hall; Pastors: Glenn Argoe, Alice W. Tindall, Frances Parker.

Ecclesiastical Council of Spiritual Sc. Mother Ch., Inc.; Studio 856; Carnegie Hall, 154 West 57th St., Wed. & Fri. 7 P. M.; Frances H. Parker.

Midtown Sp'list Ch., 123 West 94th St.; Mon. & Wed. 7 P. M.; Sat. 1 P. M.; Evelyn Rivera.

Ch. of Eternal Life, 1226 Second Ave., Message service: Mon. & Wed. 8 P. M.; Healing, Fri. 8 P. M.; Rev. R. Hauser; Josephine Carl, Sec'y.

Temple of Light, 152 West 42nd St. (Suite 708), Sunday 11 A. M. & 7 P. M.; Tues., Thurs. & Friday 7 P. M.; Tues. & Fri. 2 P. M.; Classes: Monday 7:45 P. M.; Rev. William Charles Owens, Pastor; Rev. Marion Owens.

Helen Brand Memorial Sp'list Ch., The Metropolitan Studios, 1425 Broadway near 40th St.; studio 67; Alternate Sun. 2:30 P. M.; Hazel Herrejon; Sec'y, Caron Smith.

Niagara Falls—White Rose Center of Free Psychic Truth, Unitarian Ch. Bldg.; 639 Main St.; Rosebud Vogel.

West Nyack—First Violet Belle Ch., Highway No. 59, corner Rose Road; Sun. & Thurs. 8 P. M.; Wed. & Sat. 2 P. M.; Classes & Healing; All buses stop at door; Rev. Minnie McHugh, pastor; Phone: Nannet 2107.

Rochester, New York

Ch. of Divine Inspiration, 27 Appleton St., Sun. & Wed. 8 P. M.; Medium's Day 4th Sunday; Rev. Ethel E. Taylor, Minister.

Plymouth Sp'list Ch., Troup & Plymouth St.; Pres. William Burke, 241 Joseph Ave.

Spiritual Ch. of Divine Love, 35 Richmond St.; George P. Wood.

Universal Psychic Science Temple, 67 Edinburgh St.; Sun. & Wed. 8 P. M.; Rev. Helene Gerling.

Anderson Park Sp'list Mission and Ch., 88 N. Union St.; Sun. & Tues. 8 P. M.; Pearl Tygart.

Open Door Sp'list Ch., 1101 East Main St.; Sunday 7:45; Pastor and Sec'y, Rev. Estella A. Case, 91 Bloss St., Rochester (6) Phone Glenwood 7745-W.

Schenectady—Progressive Sp'list Ch., 6 Mynderse St.; Sun. & Tues. 8 P. M.; Rev. Leeland DeLong.

#### Syracuse, New York

Spiritual Science Church, Onondaga Hotel, Sunday 8 P. M.; Rev. Florence Rogers; Marie H. Batzer; Sec'y Margie Moon, 708 South Buck St.

Universal Psychic Science Church, Chapter Room No. 3, Syracuse Temple, Y. W. C. A.; Wed. & Sun. 8 P. M.; Rev. Ruth La Barr, Minister.

1st Sp'list Ch., 525 Oakwood Ave.; Sec'y, Wava LeDuc, R.F.D. No. 3, Baldwinsville, N. Y.

Sp'list Ch. of God, 166 Linden St., Sunday 8:30 P. M.; Margaret Wesley, Secretary.

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Utica—Christian Sp'list Ch., 506 Seneca St.; (entrance of Maher Bldg.) Sun. 3 & 7:30 P. M.; Mabel R. Hammel.

#### OHIO

##### Akron, Ohio

Friendly Sp'list Ch., 31 South Howard St.; Julia Stewart.

1st Unity Christian Spiritual Temple, 100 S. Broadway; Rev. Lydia Hosler, 27 N. Arch St.

St. Paul's Sp'list Ch., 400 Bishop St.; Revina Roshon.

xxx

Ashtabula — 1st Sp'list Temple, Main & West 43rd Sts.; Pres. Ralph D. Cutlip; Sec'y Mrs. R. D. Cutlip, 129 Ross St.

xxx

Canton—Sp'list Episcopal Ch., 803 Tuscarawas St. W.; Sun. 7:45 P. M.; Estyl V. Fuller, 912 2nd St. S.W.

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Cincinnati, Ohio

Hall of Learning, 4273 Colorain Ave., (north-side); Sun. & Wed., 2:30 & 8 P. M.; Augusta Touschard.

Psychic Studio, 3407 Erie Ave., Apt. 315, Frances E. Shelley, Missionary Medium.

Christian Spiritualist Church, 1421 Republic St.; Thurs. & Sun. 2 & 8 P. M. Rev. Nellie Covey; Phone: PA 0204.

First Spiritualist Episcopal Church, 3229 Woodburn Ave., Sun. 7:30 P. M.; Rev. Louretta M. Solt, Minister; Phone: WO 5273.

Universal Brotherhood of The Cosmic Age, 2756 Reading Rd.; Sun. 7 P. M.; Thurs. 7:30 P. M.; Emil J. Schmidt.

xxx

##### Cleveland, Ohio

Divine Sp'list Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; Pastor, John M. Williams; Ass't Pastors, Katherine K. Koutnik and Jeannette S. Horrocks.

(Lakewood) Universal Ch. of Truth, N. W. Belle & Detroit; Entrance on Belle Ave. Bertis H. Cunningham, 7500 Euclid Ave. (ENDicott 1250).

xxx

Spiritual Science Ch., 1628 E. 55th St., Rev. Rene Hunt.

Sunflower New Thought Sp'list Ass'n, 19206 Pawnee Ave.; Pastor, Rev. Margaret Hendricks; President, Rev. O. A. Mielke.

xxx

Columbus, Ohio

Congregational Spiritualist Ass'n, 187 S. 6th St., Sun. & Wed. 7:30 P. M.; Rev. John E. Copeland, Pastor; Rev. A. A. Hamilton, Pastor Emeritus; Charles and Madeline Pugh, Pres. & Sec'y, 29 East Blake Ave., Columbus (2). Phones: MA 8284 or LA 4631.

The 1st Sp'list Ch., 6th and State St., Sun. Wed. & Fri. 7:45 P. M.; Wed. 2:30 P. M.; (2nd Sun. each month, 2:30 & 7:30 P. M.) Edgar J. Smertz, 768 Bryden Road. (Phone: Adams 87870).

Ohio Ave. Sp'list Ch., 86 South Ohio Ave.; Sun. & Thurs. 7:30 P. M.; Rev. Ralph A. Whitney.

Truth Tabernacle Sp'list Assn., 247 E. Oakland Ave.; Rev. Curtis B. Morris, Minister & Pres.; Sec'y, Viola M. Shank.

Lighthouse Chapel, 143 E. 4th Ave.; Rev. William Keller.

Sp'list Ch. of Spirit Revelation, 241 West Hubbard Ave., Sunday, Lyceum 10 A. M.; Service, 7:45 P. M.; Message service Wed. 7:30 P. M.; Pastor Emeritus, Rev. Nellie Brown; Sec'y, Mrs. W. R. Linn, 835 Thomas Road, Columbus (12).

#### Dayton, Ohio

Central Sp'list Ch., Haynes & Hubert Sts.; Wed. 7:30 P. M.; Sun. 7:45 P. M.; Rev. Laura E. J. Holloway, Pastor; Minnie Rowe, Sec'y, 1604 East Richard St.

Sunshine Sp'list Ch., 15½ South Jefferson St., Sun. 3 & 8 P. M.; Rev. Effa M. Fields, 1414 West 5th St.

xxx

#### East Liverpool, Ohio

1st Sp'list Ch., 707 Dresden Ave.; Pres. E. L. Rankin; Sec'y, Sara H. Bowersock, 334 E. 8th.

Psychic Center of Truth Ch., 106 E. 6th St., Carpenter's Hall, Grand Opera House Bldg. 3rd Floor; Sec'y, Mary E. Wilson, 415 Grant St.

xxx

Fremont — 1st Sp'list Episcopal Ch., D. A. V. Hall, Arch & State Sts.; Irene Slocombe; Sarah Biddle, Toledo.

xxx

Kent—The First Sp'list Ch.; Pastor, Rev. Alice L. Towner, Brady Lake, Ohio.

xxx

Marion — Memorial

## OREGON

Oregon City—1st Spiritual Religious Assn., of New Era (Canby); 1st & 3rd Sun. at 2 P. M. Pres. Wm. Vigilus, 2907 S. E. Taylor, Portland Ore.; Sec'y, Lester J. Hess, Canby, Ore.

XXX

### Portland, Oregon

Spiritual Science Healing Center, 1433 S. E. Taylor St.; Second and Fourth Sun., 2 P. M.; Development class, healing and message service, Wednesday, 8 P. M.; Healing at all services; Rev. Frieda Wagner-Merhaut.

Spiritual & Psychic Research Temple, 5837 N.E. 14th Ave.; Sun. 7:30 P. M.; Pastor, Luella M. LaValley; Sec'y, Mae B. Ray, 1320 S.E. Birch St.

1st Sp'list Ch. (N. S. A.) Red Men's Hall, S. W. 9th & Hawthorne Blvd.; Sun. 7 P. M. Healing—7:30 P. M. service; Pres. Wm. Veggelos; Sec'y, Evalyn B. Bennett, 2106 N. E. 17th Ave.

XXX

Salem—1st Sp'list Ch., 248 North Commercial St.; Sun. 7:30 P. M.; President, Sam J. Harms.

## PENNSYLVANIA

### Allentown, Pennsylvania

1st Spiritualist Ch. (Poplar & Oak Sts.) Saturday 8 P. M. message service; Sun. 2:30 & 7:30 P. M.; Pres. Theo Getter; Sec'y-Hilda R. H. Brown, 3rd floor, 640 North 9th St.

Allentown Christian Spiritualist Church, 250 East Fairview St., Rev. Ella H. Weiland, pastor; Message & Healing, Friday, 7:30 P. M.; Rev. John F. Rhoads, Sec'y.

XXX

Bethlehem—Christian Spiritual Ch., 18 W. Garrison St.; Mary Ann Roph.

XXX

Bradford—Christian Spiritual Alliance Ch., 46 Chestnut St., Sun. & Wed. 8 P. M.; Rev. S. M. Van Duyzers, pastor. Phone: 8316.

XXX

Charleroi—Jane Thompson Class, 933 Mc-Kean Ave., Rev. C. P. Diaz.

XXX

Erie—1st Free Psychics, 2516 Peach St., Thurs. & Sun. 8 P. M.; Emil E. Penningsroth.

XXX

McKeesport—1st Sp'list Ch., 809 Locust St.; Sun. 7:45 P. M.; Healing, Sun. 7:15 P. M.; Pres. Sara K. Openshaw; Sec'y, Robert Openshaw, Box 216 Elrama.

XXX

New Castle—Sp'list Ch. of Truth, McGoun Hall, 21b½ E. Wash. St., Wed. & Sun. 8 P. M.; Agnes E. Guthrie; Celeste Atkinson; James H. Anderson.

XXX

Philadelphia, Penna—Clayton Spiritual Alliance Ch., 4531 Woodlawn Ave.; Wed. & Sun. 8 P. M.; Rev. Annie J. Clayton, pastor; Rosa F. Turner, Sec'y. Phone: FU 9-5430.

1st Association of Spiritualists, N. E. corner Master & Carlyle Sts. (near Broad) Sun. 3:30 & 8 P. M.; Wed. 8 P. M.; Rev. Mamie Schultz, Pastor; Elizabeth H. Phillips, Sec'y, 3252 Longshore Ave.; Phone: STevenson 4-0577.

Universal Sp'list Brotherhood Ch., 3012 W. Girard; Anna K. Rose.

XXX

Pittsburgh, Pennsylvania—Spiritualist Ch. of Revelation, 114 Federal St. (Northside), Sun., Tues., & Thurs. 8 P. M.; Fri. 3 & 8 P. M.; Katherine Fidel (Kane); Phone: FAirfax 1766.

1st Ch. of Sp'list (N.S.A.), 256 Boquet St.; Sun. Healing Clinic 7 P. M.; Lecture 8 P. M.; Pres. George A. Chase. Phone Mayflower 1-2179.

XXX

Reading—1st Sp'list Ch., Berkshire Hotel, 1047 Penn St.; M. M. Stuart, 1142 Franklin St.

XXX

Titusville—Alliance Church of Infinite Science; 105 North Washington St., Rev. Marie E. Roggenkamp, President; Sec'y, Rev. Leon E. Shaw.

XXX

Williamsport—The 1st Ch. of Spiritual Science, 2715 Grand St.; Ernest and Olive Mac-Millin (Phone 9502).

XXX

Wilkes Barre—2nd Sp'list Ch., 27 W. Market St.; Mrs. A. E. Ridder.

XXX

## RHODE ISLAND

Pawtucket—Temple of Light Spiritual Ch., 35 N. Union St.; Sun. 3:30 & 7 P. M.; Wed. 7 P. M.; Pastor, Rev. Bertha Murtha.

XXX

Providence, Rhode Island—W. T. Stead Sp'list Ch., 32 Haskins St., Sun. 2:30, 4:30 & 7 P. M.; Thurs. 7:30 P. M.; Sec'y, Mrs. Edith Crosby, 35 Central St.

Haven Sp'list Center, 840 Westminster St.; Sun. 2:30 & 7 P. M.; Tues. 7:30 P. M.; Sec'y, Estelle Haven, 28 Haskins St.

## TEXAS

El Paso, Texas—Open Door Spiritual Christian Ch., 2531 E. Yandell Blvd.; Sun. 10:45 A. M.; Sun. & Wed. 7:45 P. M.; Rev. Rula F. Kopf...

1st Unity Spiritual Science Ch., 519 N. Santa Fe St.; Sun. 11 A. M. & 7:30 P. M.; Wed Inter Communion Service 8 P. M.; Fri. 7:30 P. M. Healing; Dr. G. Nelson Williams and Dr. Flora Gertrude Williams.

XXX—Fort Worth—The Sp'list Ch. of Fort Worth, so. west cor. Pennsylvania & College Ave. 1001 Pennsylvania Ave.; Dr. Charles Sharp.

XXX—Houston—1st Sp'list Ch., 3523 Beauchamp St.; Sun. Lyceum, 7 P. M.; lecture, 7:45 P. M.; Wed. 2 P. M. & 8 P. M.; Rev. Myrtle London Rogers, pastor; Minnie Oden, Ass't pastor; Harry H. Adams, healer.

XXX—San Antonio, Texas—Bethlehem Spiritual Christian Ch., 1004 South St. Marys; Wed. & Sun. 8 P. M.; Thurs. 2 P. M.; Rev. L. C. Yates.

\* Bethlehem Spiritual Christian Ch., 1004 South St. Marys St., Wed. & Sun. 8 P. M.; Thurs. 2 P. M.; H. L. Breed, Treas.

First Spiritual Christian Ch., 519 South McCullough Avenue; Sun. 8 P. M.; Rev. Vernon R. Cummins, pastor.

## VIRGINIA

Norfolk, Virginia—Memorial Spiritualist Church, 307 W. 37th St., Sun. & Wed. 8 P. M.; C. Harrison Engel, pastor; Frank Haggerty, President; Marie Hoy, Sec'y.

Light of Truth Ch. of Divine Healing, 20th & Omohundro Sts., Wed. & Sun. 8 P. M.; Rev. Fred A. Jordan, Pres. I.G.A.S.

## WASHINGTON

Bellingham—The 1st Sp'list Ch., 2609 Kulshan t.; Sun. 8 P. M.; Pres. Raymond Moblo; Sec'y Reva Kuhrs, 1310 Humboldt St.

XXX—Seattle, Washington—Mary A. Tower Memorial Ch., East James St.; Mary B. Crisp.

National Federation of Spiritual Science Ch. No. 171; 1811 Summit Ave., Sun. 8 P. M.; Florence Fairfield.

Universal Sp'list Library, 526 Second & Pine Bldg.; Open Daily; Walda Bobakke, Librarian.

XXX—Spokane—Nat'l Sp'list Ch., "Star of The East"; Julian A. Fox, 807 N. Ash St.

XXX—Tacoma—Nat'l Sp'list Ch., I.O.O.F. Temple, 608 Fancett Ave.; Sun. 11 A. M.; Minnie Richardson.

## WEST VIRGINIA

Charleston—First Spiritualist Church, 1202 Elmwood Ave.; Services: Wednesday, 8 P. M. & Sunday 7:30 P. M.; Rev. Beulah Brison. Phone: Capitol 27-549.

XXX—Huntington—Spiritualist Church of Truth, Bradshaw-Diehl Bldg., Sunday 7:30 P. M.; Rev. Mary Fulton, pastor, 2906 Fifth Ave.; Phone: 21390.

XXX—Wheeling—Way Memorial Sp'list Temple, B'way & Maryland Sts.; Sun. Lyceum 9:30 A. M. service 10:45 A. M.; Tues. 8 P. M.; Rev. Lytle Sensabaugh, pastor; Closin Spoon, Sec'y.

## WISCONSIN

Kenosha—Christian Sp'list Ch., 6333 Sheridan Road; Sun. 3 & 8 P. M.; Thurs. 8 P. M.; Rev. Fred W. Mitchell; Phone: 2-0692.

XXX—Milwaukee, Wisconsin—Christian Spiritual Temple, 2222 N. 27th St.; Sun. 8 & 8 P. M.; Marie J. Hillman.

Haven of Divinity Chapel, Inc., Medford Hotel, 605 N. 3rd St., Room 109; Sun. 8 P. M.; Rev. Irene H. Pike; Rev. Marcella J. Wollersheim, 2136 North 40th St.; (Phone Hopkins 2-9132).

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1st Psychic Science Ch., 2671 North Ninth St., Sun. & Wed. 8 P. M.; Lyceum Sun. 10 A. M.; Joseph Sax; Pauline Benson, Sec'y.

1st Sp'list Ch., 734 N. 26th St.; Sun. 10:30 A. M.; F. Lorenz Lamping.

Temple of Spiritual Vision, Modern Woodmen Club House, 734 N. 26th St.; Sun. 8 P. M.; Anita Kuchler, 1416 N. 14th St.

South Side Sp'list Ch., 1239 South 15th St.; Rev. Betty Crews Brown, Minister.

Mental Science & Spiritual Temple, Inc., Sun. 2:30 & 7:30 P. M.; Schroeder Hotel, 5th & Wisconsin Ave. Services Mon., 7:30 P. M.; 3103 W. McKinley Blvd.; Rev. Agnes Wolf, Pastor.

1st Christ Unity Spiritual Science Ch., 2603 W. Atkinson Ave.; Sun. 8 P. M.; Wed. 2 & 8 P. M.; Walter & Ella Krahn.

XXX—Madison, Wisconsin—1st Spiritual Science Ch. Inc., 1710 Winnebago Ave.; Sun. 8 P. M.; Pastor and Pres. Rev. Amelia Pope (Healing Practitioner)

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## Spiritualist Minister Honored at Fort Worth, Texas

A special Spiritualist rally, honoring Rev. Charles L. Sharp's 34 years of tireless and selfless service for the cause of Spiritualism, was held Sunday, February 26th, 1950 in The Spiritualist Temple of Fort Worth, Pennsylvania and College Ave., of which Rev. Sharp, 809 Penn St., is pastor. The occasion also marked the church's 65th anniversary.

According to the Rev. Vernon R. Cummins, who submitted the picture (this page) and a special report to *Psychic Observer*, "The Temple" acquired this beautiful sixty thousand dollar edifice last September and it will "stand, along with its leader, as a rock for the truths of Spiritualism in the Southwest."

During the services, prominent citizens of Fort Worth, ministers of various faiths, and noted Spiritualist speakers and mediums took part.

They were: *Honorable Edgar Dean*, Mayor of Fort Worth, told of his friendship for Rev. and Mrs. Sharp since 1921; *Rev. Cummins*, San Antonio, Texas, President of the Texas Spiritual Christian Synod and Business Manager of the Federation of Spiritual Churches and Associations, Inc., explained the ideals and purposes of the latter organization.

*Rev. William Burton*, pastor of the First Congregational Church of Fort Worth, stressed the friendly relations existing between his own

### Mayor Attends Spiritualist Rally

The picture below, taken during the service honoring Rev. Charles L. Sharp, shows prominent Texans and Spiritualist leaders assembled on the rostrum of the Spiritualist Temple of Fort Worth.

Left to right: Rev. William Burton, Honorable Edgar Dean, Mrs. Dean, Rev. Stephen Huff, Rev. Blanche Handley, Organist—Sue Conroy, Rev. V. R. Cummins, Soloist—Savannah Hargett, Rev. Homae Davis, Rev. Ella Pedigo, Evelyn Muse. Seated, right foreground: Rev. Sharp.



congregation and those associated with "The Temple"; *Rev. Homer Davis*, Baptist pastor, Bellevue, Texas; *Rev. Maude Conner*, pastor of Fort Worth's Light of Truth Spiritualist Church; *Rev. Stephen Huff*, Hutchinson, Kansas.

*Mrs. Edgar Dean*, wife of the Mayor and feature writer for the Fort Worth Press, pointed out that, in Spiritualism, the ministry is open

to Women on an equal footing; *Mrs. C. L. Sharp*, spoke lovingly of the years she had walked together with "Charlie."

*Evelyn Muse*, Edinburgh, Texas, President of The Texas State Spiritualist Association (N.S.A.) outlined the principles and purposes of her organization; *Rev. Blanche Handley*, associate pastor of "The Temple" and chairman of arrange-

ment committee for the event, complimented her friend and teacher, Rev. Sharp; *Rev. Ella Pedigo*, Fort Worth Spiritualist leader; and Rev. Sharp, one of America's foremost Spiritualists, whose lectures, class work, and superb mental and trance mediumship has earned for him world-wide reputation.

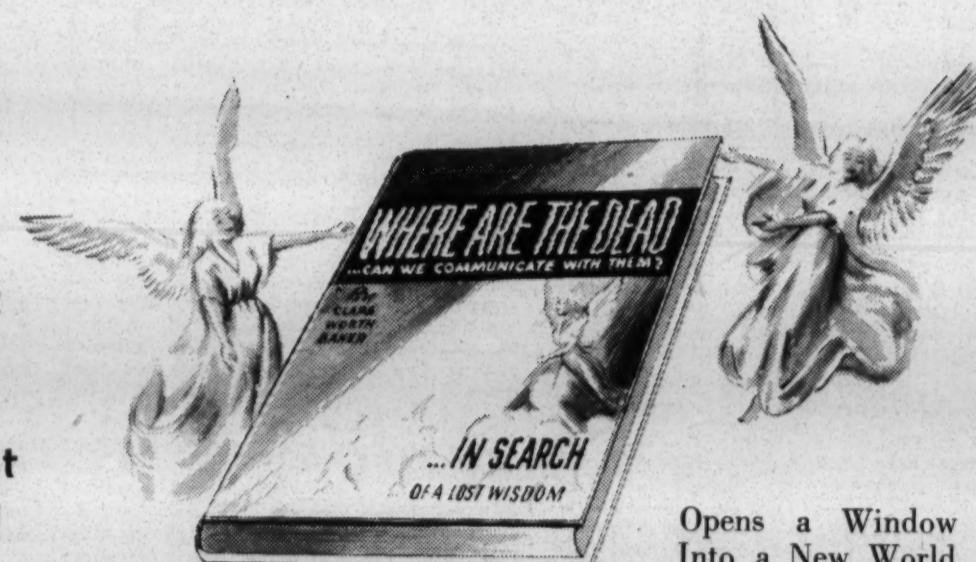
The honored pastor was quick to seize this unusual opportunity and, in his inimitable easy manner, pointed out to his "mixed audience the fact that what success he may have attained was due to the power of Spirit and association and collaboration with his Spirit Teachers for he said: "It is through Spirit and Spirit ONLY that I have been sustained through my long and sometimes difficult ministry."

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